SCANNED 106 of 152

INTERNATIONAL JOURNAL OF
RELIGIOUS EDUCATION

APRIL
1926

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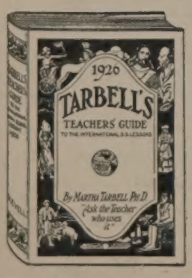

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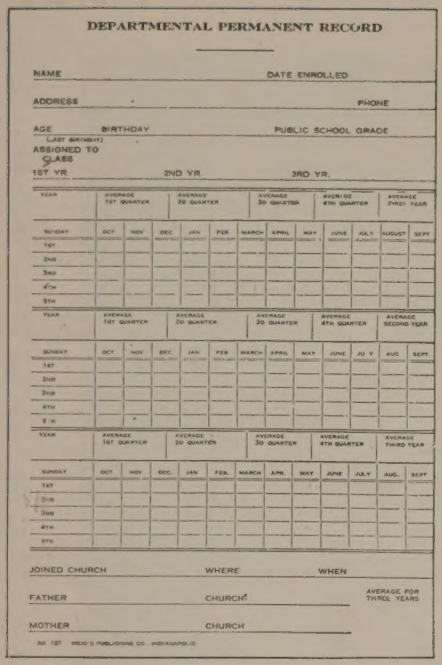

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1ST YR 2ND YR 3RD YR.

YEAR | AVERAGE 1ST QUARTER | AVERAGE 2D QUARTER | AVERAGE 3D QUARTER | AVERAGE 4TH QUARTER | AVERAGE FIRST YEAR

SUNDAY | OCT | NOV | DEC | JAN | FEB | MARCH | APRIL | MAY | JUNE | JULY | AUGUST | SEPT

1ST
2ND
3RD
4TH
5TH

YEAR | AVERAGE 1ST QUARTER | AVERAGE 2D QUARTER | AVERAGE 3D QUARTER | AVERAGE 4TH QUARTER | AVERAGE SECOND YEAR

SUNDAY | OCT | NOV | DEC | JAN | FEB | MARCH | APRIL | MAY | JUNE | JULY | AUG | SEPT

1ST
2ND
3RD
4TH
5TH

YEAR | AVERAGE 1ST QUARTER | AVERAGE 2D QUARTER | AVERAGE 3D QUARTER | AVERAGE 4TH QUARTER | AVERAGE THIRD YEAR

SUNDAY | OCT | NOV | DEC | JAN | FEB | MARCH | APR. | MAY | JUNE | JULY | AUG. | SEPT

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FOR CHURCH SCHOOL WORKERS

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(Charter Name: International Sunday School Association)

Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL. D. *General Secretary* | W. EDWARD RAFFETY, Ph. D., D. D. *Editor* | RAY S. ERLANDSON, M. A. *Business Manager*

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THE INTERNATIONAL COUNCIL—AN INTERPRETATION

By Hugh S. Magill

WHEN A GREAT task must be performed, greater than any existing organization can do, there ust be brought about a federation of forces. This is hat occurred when the Protestant Christian forces North America in the field of religious education tablished the International Council of Religious ducation.

To give religion its rightful place in education; to ake effective through education the principles of the hristian religion; to conserve and develop through ound educational principles and methods those spiritual values without which all else is of little avail,—this the task.

Protestant Christianity is organized in many differnt denominations. No one of these denominations an perform this great task. Nor can all of them do it orking separately. There must be correlation in rganization and cooperation in effort. The Interational Council of Religious Education is this federaion of forces.

The International Council is not a super-organizaion. Nor is it an independent organization *with* which he different denominations cooperate. It is the ecognized agency of the cooperating forces *through* which they cooperate. It exercises no authority over he forces which it federates, but it has tremendous otential powers since it represents all these forces working together for the accomplishment of a great challenging task.

It was in 1922 that the International Sunday School Association and the Sunday School Council of Evangelical denominations each voted to disband and to merge their combined forces into the International Council of Religious Education, which became the accredited agency of these cooperating forces for interdenominational work in religious education. It was agreed that the function of the International Council should include not only the Sunday school but the whole expanding program of religious education in the home, the church and the community. It is the only federation of Protestant Christian forces in America having this primary function.

The Executive Committee

THE GOVERNING body of the International Council is an Executive Committee composed of about 190 members, one-half selected by the thirty-six cooperating denominations, allotted numerically in proportion to membership, and an equal number of members selected by the Auxiliary State and Provincial Councils of Religious Education. This representative body determines policies and programs and establishes standards for the church school which are voluntarily accepted by all the cooperating forces.

The Board of Trustees

THE INTERNATIONAL Executive Committee elects a Board of Trustees which has charge of the affairs of the International Council between the annual meetings of the Executive Committee and which is particularly responsible for the financial affairs of the Council. The Board of Trustees approves an itemized budget for each department, which is held strictly within the budget allowance made. The books of the Council are audited annually by a certified public accountant. The principal sources of income for the Council are contributions from cooperating denominations, contributions from auxiliary States and Provinces, and contributions from individuals. In 1925 twenty-nine cooperating denominations contributed from their treasuries to the support of the International Council.

The Lesson Committee

THERE ARE two principal Committees of the International Council, and numerous sub-committees. The International Lesson Committee is composed of forty-four members, sixteen elected by the International Council and one elected by each of twenty-eight cooperating denominations having Sunday-school Boards. This Committee selects the topics for the Sunday-school lessons used by the cooperating denominations, both the uniform and the graded series. A sub-committee of the International Lesson Committee is engaged in developing an integrated curriculum for the church school including the Sunday and week-day sessions.

The Committee on Education

THE COMMITTEE on Education of the International Council is composed of educators of recognized ability and scholarship. There are forty-five elected members, thirty elected by the International Council and one elected by each of the fifteen Professional Advisory Sections, which represent the different special phases of religious education. The members of the International Council staff are members ex-officio of the Committee on Education. All matters relating to standards and educational policies are considered by this Committee and by it recommended to the International Executive Committee for final determination.

Professional Sections

THE PROFESSIONAL Advisory Sections of the International Council represent the educational groups specializing in the field of religious education as follows: Children's Work, Young People's Work, Adult Work, Leadership Training, Vacation Church Schools, Week-day Religious Education, Work Among Negroes, International and National Executives, State and Regional Executives, City Executives, Directors

of Religious Education, Professors of Religious Education, Denominational Editors, Denominational Publishers, and Laymen. These Advisory Sections hold annual meetings extending over two or three days and make recommendations to the Committee on Education regarding policies and programs within the field of their respective interests. This assures the democratic development of all the work of the Council on the basis of actual experience.

International Staff

THE ADMINISTRATIVE work of the International Council is carried on by the staff which consists of the General Secretary, the Editor, the Business Manager, and the Directors of the different departments. These include the Department of Children's Work, the Department of Young People's Work, the Department of Leadership Training, the Department of Research and Service, the Department of Vacation Church Schools, the Department of Organization and Promotion, and the Department of Home Visitation. The directors of these departments have been selected because of their special qualifications in their respective fields. Directors of the Department of Adult Work and the Department of Week-day Religious Education have been authorized by the Council as soon as necessary funds are available.

Auxiliary Councils

WHEN the International Council was formed it was agreed that the state associations would be reorganized into state councils of religious education, auxiliaries of the International Council, each under a governing body that would officially represent both the cooperating denominations and the interdenominational forces in the states. Both the International Council and the state councils officially represent the denominations for cooperative work in religious education and have the sanction and support of the educational boards of these denominations.

Local councils of religious education are being organized in cities and communities, auxiliaries of the International and state councils, to carry into effect the cooperative, interdenominational program developed through the International Council. These local councils of religious education represent the churches of the city, county, or community in all cooperative efforts, including vacation church schools and week-day schools of religion.

* * *

The policies and programs of the Protestant Christian forces of America in religious education are being determined very largely through the International Council. This is true, not only of the interdenominational programs, but also the programs of the cooperating denominations, since each is voluntarily shaping its programs in harmony with the policies determined by the representatives of all working and planning together in the International Council.

The supreme importance of the great challenging task which brought the International Council of Religious Education into being, and for the accomplishment of which it exists, is commanding the attention of thoughtful people everywhere who are coming to recognize with President Coolidge that, "Another element must be secured in the training of citizenship or all else will be in vain. There is no substitute for morality and religious convictions. Unless these abide, American citizenship will be found unequal to its task."

President Calvin Coolidge, in his Washington Birthday address to the Department of Superintendence of the National Education Association, said: Our country has prospered, our Government is secure. But that prosperity and that security flow from the school and the church. They are the product of the mind and the soul. They are the result of the character of the American people. Through and through Washington is the great example of character. He sought to bestow that heritage upon his country. We shall fail in our estimation and understanding of him unless we remember that during his lifetime he helped to build a place of religious worship; in his will he provided for institutions of learning, and in his farewell address he emphasized the spiritual values of life.

JESUS CHRIST THE UNIFIER

By J. E. Dillard

WHEN I was a boy, a stranger came to our town and organized a brass band. Forty-six boys joined. Not one of us knew a thing about music. But that director was on to his job. He divided the boys into groups; so many were to blow cornets; so many to play the altos, the tenors, the basses, the flutes, etc. I belonged to the group of cornet players.

Then, this director took each group by itself and gave a first lesson. He made some marks on the blackboard, told us the names of the notes, and showed us how to blow into the horn so as to get a good, clear tone. He gave each one of us several trials and told us to keep it up until we could get it perfect. He said, "You have just got to get that tone good and clear and loud. It is the *unit* in music."

Next, he had us all blow the same tone together. Then, we played several different tones together while the director looked and listened. Finally, he smiled and said, "Good! You are all playing together the same tones on the same instrument. That is *uniformity*."

A few days later, having drilled the various groups in the same way, the director had us all meet together. Then, he pointed to the notes on the blackboard and we all did our best trying to get the tones loud and clear. We were all playing the same notes but on different instruments, that is to say, we were playing in *unison*.

In about a week, the teacher gave each of us a piece of simple, easy music and told us to learn our parts well. The next time we met, he said, "Now, the first cornets will play their part while we all listen." Then, he said, "Now, the second cornets will play while we all listen." Then, he said, "Now, the first and second cornets will play together." And so, he went on until every fellow had a chance and could play his part fairly well. Then, we came to the grand *finale*. He said, "Now, every one of you stick to your own business and play your own part, but keep your eyes on me." We all started, he threw up his hands and stopped us and said, "We are not all in tune." Then, he had the different instruments tune up a little better. And once more we started. He said, "Keep your eye on me and never mind anybody else; I am keeping time. Now, all together, one, two, three—" And then we played, and do you know, it really sounded good. It sounded glorious to us as boys. We were smiling all over our faces. We were ready to challenge any band anywhere. We were playing in harmony. That is *unity*, and the director was the *unifier*.

* * *

PERHAPS the above will illustrate crudely what I am trying to say. The individual believer is the *unit* in Christianity. He is never lost sight of in the crowd. Paul was right when he spoke of Christ Jesus as loving and giving himself for *Paul*. Every individual Christian can say the same thing and say it truthfully. Each individual has a right to accept and to interpret and to obey Jesus for himself. Every individual has his own experience and no two experiences are exactly alike. It is wrong to try to force people upon procrustean beds of uniformity in experience, creed, or organization. One of the chief glories of Christ is that He meets the peculiar needs of every type of mind and temperament. The individual is the *unit* in Christianity.

But, there are certain uniformities in Christianity. There are great doctrines we all believe, great ideals we all seek to realize, great objectives toward which we all strive. Suppose for example, we should take the so-called Lord's Prayer as a simple statement of certain fundamental Christian ideals to be prayed for, or doctrines to be believed, or as a program of action to which we should give our efforts. Think of it as a prayer. Can we not all say "Amen" to these petitions? Think of it as a confession of faith. Do we not all alike believe in the doctrines implied in the petitions? Think of it as a spirit to be cultivated. Do we not all agree that in spirit we should be filial, reverential, missionary, obedient, dependent, forgiving, cautious? Yes, there are certain uniformities that are essential if we are to be Christians at all.

* * *

BUT, as there are varieties of instruments, so of Christians. They naturally segregate according to temperaments, according to early influences, according to social affiliations. But, they are not Christians at all unless they accept Christ Jesus as Saviour and Lord, have His spirit, and seek to carry out His program. If you won't play some kind of instrument, get out of the band. There are times when we must all join together in sounding the same certain notes. We must engage in certain great undertakings. For example, there are great social and moral objectives to which all Christians of every name and order must give unstinted support, or else surrender the right to be called a Christian. There are the questions of social purity, the single standard of morality, missions, the spread of religious education, economic justice, the equal rights of men, the care of the needy, industrial peace, law obedience and law observance, clean amusements, Sabbath observance, peace among the nations, and many others. Here all Christians should work together in unison.

Then there is yet one higher result to be obtained. We must "symphonize"; we must all get in tune and all keep time, each one doing his best, but all being governed by one great Director. This is our fundamental need. There have been many efforts and many suggestions as to how this unity of God's people may be achieved. Some have thought it would be possible to write a creed broad enough for all Christians to stand upon. But, every effort beyond the simple New Testament creed "Christ is Lord" has failed. The creeds fail because of the differences in the individual minds; the right to think at all implies the right to think differently. As long as men think, there will be a

variety of interpretations of nature and of the Bible. We must find a plan that will permit impulsive Peter, practical James, seraphic John, and skeptical Thomas to come together and unite in devotion to a Person and unite in effort for a cause. Can it be done? I think it can. I think it has been done. I think that Jesus is now the unifier and that already there is far more of spiritual unity than many realize.

* * *

CHRIST is the Unifier of all classes and conditions of men for the reason that His character is the one that challenges universal love, admiration, and emulation. All nations see in Him their ideal. All denominations claim Him. Even many spurious religious and social movements have claimed to have found their inspiration in something He said or did. Every individual must acknowledge that Christ is the Supreme Ideal of character and conduct. We cannot imagine any one better; we need not; we cannot look to any other.

The spirit of Jesus is the main thing. If any man hath not the spirit of Christ, he is none of His. We may differ as to what Jesus meant in some instances. His words have been variously interpreted and applied, but everybody knows when a thing is in harmony with the Spirit of Jesus. It is this spirit that has blessed the world and inspired to noblest action and supremest sacrifice. By the Spirit of Jesus, we can judge everything in and out of the Bible. If a thing is not in harmony with the Spirit of Jesus, it is not Christian.

* * *

THE IDEALS of Jesus are such as fit Him to be the Unifier of Christendom. These ideals are still a thousand miles ahead of us. There is no danger of them ever being out of date. Each age discovers something new which Jesus said or did.

You can't imagine anything better than the religion Jesus taught and exemplified. If all the thinkers in the world were to come together and try to write out an ideal doctrine, they could not imagine anything better than what Jesus taught about the Fatherhood of God, the supreme value of the individual, the equal rights of men, the position of woman, the sanctity of childhood, and the nature of prayer.

If all who suffer and sorrow should come together and voice their deepest desire, they couldn't ask for anything better than Jesus gives. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Where two or three are gathered together in my name, there am I. Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you."

If all the poor, broken wrecks of humanity, chained and enslaved by sin and habit, were to cry out their deepest need, they couldn't ask for anything better than what Jesus offers: forgiveness, power, cleansing, love, adoption in the family of God, fellowship with the saints, the strengthening of the will, the cleansing of the conscience, the reinforcement of personality.

If all who weep over glass covered caskets or stand by open graves should voice their deepest heart hunger, they could not ask for anything better than Jesus gave when He said, "Let not your heart be troubled, ye believe in God, believe also in Me. In my Father's house are many mansions, I go to prepare a place for you. I will not leave you comfortless. My peace I give unto you."

Whether we think of the Kingdom of God as coming in the human heart or in human society or among the nations of the earth, and it means all of these and more, it is the one supreme ideal and in the realization of this ideal, all Christian people must work in harmony. It is Christ who beats the time. We must tune our hearts to His and, following His leadership, we shall walk together toward the grand consummation when we can sing:

"Like a mighty army moves the church of God:
Brothers, we are treading where the saints have trod:
We are not divided, all one body we,
One in hope and doctrine, one in charity."

Christ is the Unifier and Leader of His people as the director is the unifier and leader of his band.

BIRMINGHAM AND RELIGIOUS EDUCATION

By D. R. Price

BIRMINGHAM'S first organized effort to promote religious education was initiated in 1898 by a group of six women who banded themselves together for the purpose of studying and promoting methods of teaching primary children in Sunday school. This group met once a week and took the name of the Primary Teachers' Union. In 1904 a department for Junior teachers was added and the name changed to the Birmingham Sunday School Graded Union. Intermediate and adult departments were added in 1907 and 1912 respectively, and in 1913 senior and young people's sections were included. This organization, now called the Birmingham Training School, has been, and still is, a potent factor in the Sunday-school life of Birmingham. Its standards of work and teaching personnel have always been of the highest type and have proven their effectiveness by the large number of recognized Sunday-school leaders and teachers produced.

Birmingham's second organized effort to promote religious education was taken in May, 1908, when Miss Minnie E. Kennedy left her position as Field Secretary of the Alabama Sunday School Association to become General Secretary of the Sunday-school work in Birmingham.

A city wide training school was held in the fall of 1908 with a registration exceeding 2,000. Training schools have been held every year since, excepting one, and to them have been brought the nation's most outstanding leaders in every phase of religious education. The schools have always operated under the international standard. The last school, October 18-23, 1925, was held on the new international basis with all local protestant denominations cooperating and receiving both international and denominational credits. The faculty numbered fifteen and was assembled from the territory bounded on the north by Chicago, on the east by Boston, on the south by San Antonio, and on the west by Omaha. Two hundred and five credits were issued to nine denominations. In the meantime three denominations and a number of individual churches have begun holding annual training schools so that teachers now are enabled to make rapid progress in the matter of training.

ANY DISCUSSION of religious education in Birmingham would be incomplete which failed to include the splendid cooperation existing between the churches and the public schools. This is manifested in many ways, both directly and indirectly, in three specific ways: first, in a system of credits on public school work for Sunday-school attendance, which credit is shown on the pupil's public school report card; second, in an agreement between the public school board and the Sunday-school council, whereby children, with the written consent of their parents and the approval of the public school principal, may be released certain school periods to attend a school of religion, conducted in buildings conveniently near the public school, provided and equipped by the churches, and taught by teachers who meet the requirements for teaching in public schools and, in addition, such other spiritual requirements as a board of religious education may demand; third, in annual Sunday-school attendance campaigns.

The public schools have been allowing credit for Sunday-school attendance since 1915. To obtain such credit it is necessary for the student to be present fifteen out of eighteen Sundays during the school semester. The total number of credits awarded last year was 9,671, of which 4,302 were to boys and 5,369 to girls. Distributed on the basis of high school and grammar school, 1,771 were for the former and 7,786 for the latter. Fourteen denominations received credits.

* * *

WEEK-DAY church schools have been in operation in Birmingham for three years. Three centers have been organized, two in conjunction with grammar schools and one with a high school. These schools enrolled last year 1,245 pupils, representing twelve denominations and eighty-three churches. The average cost per pupil per sixty-minute hour was eight and two-tenths cents.

In promoting the week-day church schools it is the policy of the Sunday-school council to meet both the educational standards of the public schools and the spiritual requirements of the churches, and slowly to extend the scope of the schools.

Annual Sunday-school attendance campaigns are conducted for the six weeks period culminating with Easter. These campaigns are promoted from two angles: through the Sunday schools, and through the public schools. Through the cooperation of boy scouts, attendance at the several Sunday schools is reported and through the public school principals reports are made showing the number of pupils in the public schools each Monday morning and of the number of those who attended Sunday school the day before. The two reports are carried in the daily papers. For the six weeks period last year the average percent of grammar school children who attended Sunday school was 63.6 and of high school pupils 64.3.

D. R. Price, General Secretary, Birmingham Sunday School Council of Religious Education

* * *

VACATION Bible schools started in Birmingham in 1921. There were two schools with a total enrollment of 200. These schools have grown rapidly so that last summer there were nineteen with a total enrollment of 3,200 and an average attendance of 84.6 per cent.

The Sunday schools of Birmingham own and operate a camp. Camp Winnataska, thirty miles from the city, is a potent factor in the religious life of our boys and girls. Ten days' camp periods are held throughout the summer with our most outstanding workers in charge.

Religious education is manifesting itself also by the increasing number of churches employing directors of religious education. Seven churches now have paid workers charged with this task. Also, religious education is making itself manifest in church construction, both in the amount and design of building. Seven churches have completed religious education plants the past year, many others have been remodeled and enlarged, and still others are in process of construction. It is an interesting fact that, where the church is unable to build all of its church plant at once, the Sunday-school unit is the first to be built.

It goes without saying, such programs in religious education could not go on in any city without the leadership of church pastors. Birmingham is blessed with ministers who are imbued with educational ideals. They have passed the vision on to the laymen who in turn have invested freely in handsome church school buildings dedicated to Christian nurture in the lives of the boys and girls of Birmingham.

MOTHER AND DAUGHTER WEEK

May 9-16, 1926

Make your plans early.

The following supplies are available:

(1) *A General Leaflet* of four pages, giving plans and suggestions for observing the occasion. All who promote or plan for the observance should have this. Price, one cent each, or $1.00 per hundred, in any quantity, postpaid.

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(3) *A Program of Worship for Daughter's Day.* Price, one-half cent each, or fifty cents per hundred, in any quantity, postpaid.

(4) *A Song Sheet* containing attractive and usable Mother and Daughter Songs for use at the banquet. Each person present can be supplied. Price, one-half cent each, or fifty cents per hundred, in any quantity, postpaid.

Order from your state or provincial Council, your denominational board, or the International Council of Religious Education, 5 S. Wabash Ave., Chicago, Ill.

Send cash with orders, please.

THE CHURCH DIRECTOR OF RELIGIOUS EDUCATION

By W. Edward Raffety

IN RECENT years the great emphasis on religious education in the home, the church, and the community has created a new profession. Not all who bear the title of director of religious education could be professionally rated. Naturally, any new vocation attracts some who have only a segment or superficial conception of the requirements. Fortunately, religious education as a life calling is growing so rapidly and with such a variety of interests that it can channel the expression of many abilities of many young people. High grade young men and young women are turning in increasing numbers to religious education as a life work, and are willing to devote years of arduous study in order to make good. There are many kinds of general directors of religious education: (1) church, (2) city, county, or community, (3) state or provincial, (4) national, and (5) international.

We here consider the director of religious education for the local church. Since the position is so new and so few people understand the director's field, perhaps both the negative and the positive approach will clear up misconceptions and fairly present the director's work. We will notice first

A Dozen Don'ts for the Church Director of Religious Education

One. He should not be the superintendent of the church school, nor assume the superintendent's prerogatives. He serves all the educational organizations of the church and should not officially head up any one of them. A few churches may find it expedient for a year or so to use a church director of religious education for a church-school superintendent, in order to dislodge some good but inefficient "brother" who refuses to let go. Sometimes such a superintendent can be reasoned with, and will give way to an outsider and a salaried man. Except in such rare cases, the church director of religious education should not be the general administrator of the school, even temporarily. A church that is strong enough to employ a full time director of religious education has men in it that have platform and other executive ability that needs developing. The church director of religious education also should be exceedingly careful, especially during the first few months, to stay in his own corral. It will be an unusual church-school superintendent who will not have misgivings as to the authority vested in this new church officer. Mutual understandings instituted by the pastor can tie up superintendent and director in very happy and profitable team work. Listening-in should be the director's favorite and fruitful pastime for many a Sunday.

Two. He should *not* be known as assistant pastor, nor be labeled the pastor's assistant—mere errand boy, ringer of door bells, and parish shopper. This mistake can be avoided by two precautions: (1) the church director of religious education may be nominated by the pastor, but should be chosen by the church board of religious education, and elected by the church, and on the same basis of service recognition as the church or any of its committees or boards recommend or call a pastor, and (2) by the tacit understanding in advance between both pastor and director that he is not to be called or listed as assistant pastor or pastor's assistant. Preliminary agreements on this matter, in kindness and frankness, will prevent breaks in cordial relationships, and will free the hands of both pastor and director, and in the long run magnify the work of religious education.

THIS article is quoted from chapter seven of *Church School Leadership. By W. Edward Raffety. 320 pp. Price* $2.00. *Fleming H. Revell Company, New York.* The chapter titles are: The Church School Leader's Great Objective—The Home, the Church, and the Community—The Church School, Better and Bigger—The Sunday Session, Expanded and Enriched—The Week-Day and the Vacation Church Schools — The Pastor's Leadership—The Director of Religious Education — The Superintendent, an Executive—Knowing and Leading Children — Knowing Young People — Leading Young People —Knowing and Leading Adults—The Supervisor of Teachers and Teaching—The Directors of Records, and Finances—The Directors of Reading, and Publicity—The Directors of Worship, and Music—The Directors of Evangelism, Community Service, and Missions—The Directors of Recreation and Sociability, and Special Days—The Directors of Physical Welfare and Home Cooperation.—Leadership Training.

Three. He should *not* expect to supply the pulpit in the pastor's absence. He *may* do so occasionally, and with profit to his own educational task, but he should not expect to do so. If, by chance, he has exceptional speaking ability, there will always be some parishioners who have no more sense than to make comparisons and unfavorable comments, to the detriment of the pastor. Pastor and director may be in the bonds of brotherly-love, and never for one minute misjudge or distrust each other, but foolish folks are found even in the best of church-families. The director that is wise will not want to preach. He is the church's head of its teaching-ministry and should there make good, and at the same time prayerfully, sincerely help his pastor likewise to excel in his preaching-ministry. They can, therefore, be more firmly fixed in their love and confidences.

Four. He should *not* teach a regular church school class, unless it be a training class of prospective teachers, nor be the president or executive head of any organization within the church. He must not be tied to a single class or officially responsible for the administration of any single group. Like the pastor, he belongs to all. He should not even be the superintendent of the week-day church school nor the vacation school. He is the church director of religious education and gives educational supervision to all branches of the church's school.

Five. He should *not* criticize the pastor, superintendent, officers, teachers, nor his own predecessor. Big men never stoop to such small talk. He has two eyes and two ears, and only one mouth that he may see and hear much and say little, and let that little be commendation not condemnation. If, as a leader, he is a good Christian and a "wise old owl," he will not set himself up as a self-appointed bureau of censureship. Construction, not destruction is his way to efficiency and fast friendships.

Six. He must *not* be partial to any organization, group, plan, nor person. He must not be carried off his feet by individuals or groups over-zealous to win his favor. Common sense surrounded by prayer will be his safe detector. Like the pastor, he cannot afford to be a partisan. He must not have pets in theory or practice. His broad vision and brotherly supervision must determine his movements. If he works with a bias, his suggestions will create sects and isms that will defeat the very comprehensive, unified, educational policy which the church called him to think out and work out.

Seven. He should *not* be dictatorial nor bossy, nor try to rebuild Jerusalem or Rome in a day. He is employed as a director, not a dictator. He must not be a driver, but a developer, a coaxer, tactfully drawing out the best in people and things. The minute he takes up the whip that minute he lays down his leadership. He should have no fellowship with the spirit of Tammany or Simon Legree; for if he does, defeat will meet him at his doorway and hand him his resignation. Cooperation and comradeship in service will win where compulsion fails.

Eight. He must *not* be impatient with the slow of head, heart, or hand, nor with the stupid or stubborn. Some mighty good people were built to run-on-low, and to do that running on self-made, rut-worn roads. Speaking of running reminds us of a New York-or-Chicago made joke on Philadelphia, which, because of our nearly nine years of happy residence there, we may be permitted to tell. The small boy in the geography class was asked, "What river runs through Philadelphia?" His reply was, "Please, ma'am, nothing *runs* through Philadelphia!" Perhaps the new director is fresh from his professional school in the highways of which no intellectual traffic signs prescribed the speed limits. For years he has had the student habit; many of his new associates have not. His ideas and ideals have been running-on-high. He suddenly finds himself in the midst of folks who seldom get-into-second. What is he to do about it? Either he himself will shift gears, or one day he will find himself far down the road, a lonely leader, leading nobody. He will discover that some of the people with whom he must work will "say it with flowers;" while some will "say it with brakes," or "bricks." He must be all things to all men in the hope of leading some to the higher levels. He can dodge the bricks, the brakes he will tolerate for the sake of safe traffic, and the flowers he will humbly appreciate and not be made silly-in-the-head by their fragrance.

Nine. He should *not* attempt to fit the local school's retail needs by wholesale, ready-made theoretical "class room" plans. Even grant that such plans are practically workable, the shoe must fit the foot, as a famous shoe dealer advertises, "It's a feat to fit the feet." After all, there is some truth in the old "saw," "We have peculiar conditions in our church." The wise director knows full well that a certain new plan may have been a howling success in his previous field, that will not so much as whisper in his new one. Lumber is lumber, and folks are folks, but the skilful cabinet maker, while following a design, knows that he must take into consideration every hour, the grain and the season of every board, if he expects durable and beautiful products. Place and personal peculiarities may actually turn out to be bankable assets. Certainly it is true that the director must take these into account, or they will bankrupt him. If he has a psychology that works, he sure has the chance to work it.

Ten. He should *not* ignore the years of foundation laying by earnest workers, who probably did the best they could. There will be most excellent people in his church whose personal interest in the old, because it is old, is akin to idolatry. Then, others will snatch at the new with the fanaticism of a faddist. Between these extremes, somewhere, lies the ground which the sensibly progressive workers will cultivate under the director's leadership. These will agree with Pope—

In words (plans) as fashions, the same rule will hold,
Alike fantastic if too new or old.
Be not the first by whom the new are tried;
Nor yet the last to lay the old aside.

Every day is debtor to yesterday, as every tomorrow will be debtor to today. We not only "Rise on stepping stones of our dead selves to higher things," but we stand on the shoulders of our efficient predecessors. Oxcarts at least beat down and widened the trails that horse vehicles and autos might easier follow. We soar through the air in a plane whose engine came from the ground through the years of experimentation in auto service.

Eleven. The director of religious education should *not* resent the pastor's horizontal counsel, nor his perpendicular decision, if pastoral leadership thinks best. The horizontal approach is apt to be brotherly, cooperative, and the perpendicular must be. During the experimental stages of the new profession of direction of religious education, as already emphasized, pastor and director must see eye-to-eye, work hand-in-hand, and heart-to-heart; if they don't, stone walls face their progress. Give-and-take, in self-effacing spirit, is the game they must play and enjoy. The pastor's priority in position or period of service gives him no right whatever to descend on the director, or his plans, with saw or hammer. Both these good men must possess themselves in patience. The director is more often the younger man and needs to be cautioned. If the over-worked pastor some day should get a case-of-nerves and arbitrarily, momentarily "jump" on the director, the director should suffer in silence and thereby bring down confusion and later the confession that wins the far reaching, final victory.

Swimming Pool at Camp Winnataska, Near Birmingham, Ala.

First Christian Sunday School Building, Birmingham, Ala.

Twelve. The director of religious education, however, must *not* continue in office, if, after prayer, self-crucifixion, and conference with the church board of religious education, he finally comes sincerely to believe that pastor-director personalities and policies are incompatible and wholly beyond reasonable reconciliation. Patience is a good old Biblical word and means endurance. Christian endurance may prevent a rupture and save what might be an ugly situation. Of course, there are cases where patience ceases to be a virtue. Then, probably, the resignation should be a double header, giving the church a chance to clean the slate and start all over.

A Dozen Duties of the Church Director of Religious Education

THE REHEARSAL of so many "don'ts" seems to hedge in the director of religious education to a very limited field in which he can function. Not so, as we shall see. In the midst of the "don'ts" we could see many "do's." His "do-ties" are far more important than his "do-nots." The very reason why so many high grade men and women are entering this new profession is because the chances for real service and at the same time opportunities for personal growth and advancement are many. A twelve-fold description of what he is will outline his duties.

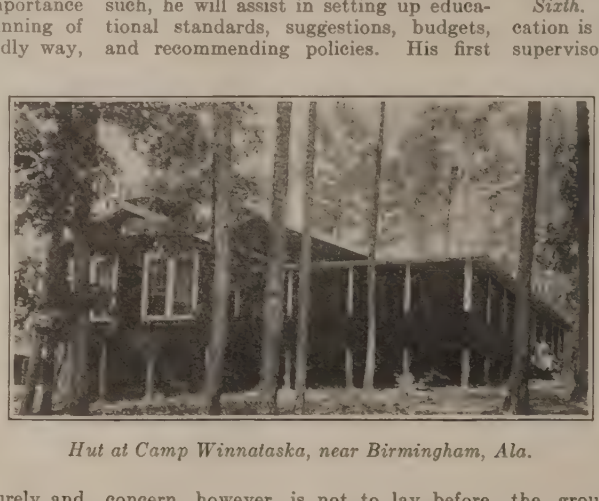
First. He is a church officer, even as the pastor. It is hardly conceivable that a situation could exist where the pastor would not personally participate in the selection of a director. He, however, would have no organizational authority. The director of religious education should be officially nominated or chosen by the church board of religious education and elected by the church as a full church officer, serving as the church's minister

of education, being the functioning executive of its board of religious education. In the event that the church has no board of religious education at the time a director is chosen, the church should elect a temporary committee on selection, with the distinct understanding that as soon as it nominates a director and the church elects him, the committee automatically discontinues. Then, after ample time for prayer and deliberation, the church should elect its board of religious education. To this board the director will look for counsel and direction. He will, of course, be expected to initiate policies, programs, and what not, and to bring these to the church board of religious education for thorough discussion and adoption. It will be his business then to execute the decisions and will of the board. Let us repeat, as the pastor heads up the preaching-ministry and pastoral-ministry, so the director heads up the teaching-ministry. They are co-ministers. As has already been stated, the definition of functions and fields is of paramount importance preliminary to the actual beginning of service. The pastor, in a friendly way, may refer to "my director of religious education," but, in fact, he is the church's director, and should be spoken of as such. This gives him church standing and influence highly desirable in the creating by him of an educational consciousness in the church as a whole. This clear understanding will work wisely in two directions, it will help both pastor and church-school superintendent to feel that in no sense whatever is either one an official boss of the new church officer. Nor should the director feel that he is lord over either of them. All concerned will surely and graciously grant that the ranking officer of the church is the pastor, this being their attitude at all times.

Second. The director of religious education will be the pastor's chief educational counsellor, collaborator, and co-operator. In the division of church labor it is the director's inescapable duty to know more about religious education than anybody in the church. Such knowledge he will hold in humility and will be constantly increasing it. When the pastor wants expert educational advice, he has a right to expect it from the church director of religious education. When anybody in the church has "a vision in the night," and wants educational help, the pastor should feel full assurance that such an one can be satisfied at the director's bureau of information. The young director will be startled at the things he is expected to know. Frankly, he should say no, if he must, to the inquiry of pastor of other questioner; but just as frankly he should quickly say,—"I'll look that matter up for you at once and let you know as soon as possible." After all, the dominance of ideas wins the coveted place of recognition for the director or any other leader.

Third. The director is the superintendent's silent partner, well-wisher, and encourager. They should be brothers in thought, word, and deed. If only all Christians would be *Christian* through and through, relationships would need few definitions, probably none. We all recall the prayer of the little girl,—"Dear Lord, help bad people to be good, and good people to be nice." Some of the best people in the world get kinks or twists in their thinking, feeling, willing, and doing. No superintendent, at the coming of a church director of religious education, should lean back on his oars and think, "Well, the church will now hold the director responsible for the success or failure of the school." Rather, let him rejoice in the fact that at his elbow, privately and publicly, if necessary, he has an educational expert who will help him to make the church-school go as never before.

Fourth. The director of religious education is the church's educational analyzer, organizer, and stabilizer. As such, he will assist in setting up educational standards, suggestions, budgets, and recommending policies. His first concern, however, is not to lay before the church board of religious education a beautifully conceived policy of religious education for that particular church, all worked out in detail, with all Roman and Arabic numerals convincingly placed. No, not at all! Let him first become a searcher and a re-searcher, going on a still hunt until he is ready to launch a painstaking survey of the educational aims, programs, and products of every group in the church. Before organization comes investigation. Not until he has accurately analyzed can he adequately organize. It may be that some winsome, aggressive soul has overloaded the church ship on one side. It will be the director's delicate and perhaps dangerous duty to quietly stabilize the old ship, not by antagonizing leaders and organizations already at work, but by adroitly shifting portions of the cargo. As the church's educational analyzer, organizer, and stabilizer of the church-school, week-day, and vacation school, and all other educationally centered and circumferenced groups, he will in time come to the place where he can say to the pastor and the board, the day of integration has set in. Instead of fractions setting themselves up as digits and presuming to control the educational destinies of the whole "House of Israel," under his leadership they will be perfectly happy as related and correlated segments of the church's whole educational circle. When that glad day comes, and in time it can come in any real church then the board of religious education can confer on the deserving director the high honor of C. C., which by interpretation, means Captain Correlate.



Hut at Camp Winnataska, near Birmingham, Ala.

Fifth. The director of religious education naturally becomes dean of the church-school's faculty or faculties of all its educational groups. He is the recognized adviser of best methods and programs, the director of class instruction. His judgment will throw light upon their problems of teaching, organization, and administration. He will be the supervisor of teaching in all departments, a service greatly needed. He will be welcomed by all workers into groups of young and old, because he carries sense in his head, love in his heart, and unselfish help in his hand.

Sixth. The director of religious education is the curriculum constructor and supervisor, directing all instruction and expression through worship and service activities in the church-school, week day, and other schools. He will classify pupils and place them where they ought to be. To him more than any other individual, the church looks for the recommendation of best teaching materials and methods. To him belongs the supreme privilege of unifying courses and programs of both instruction and expression for the several age groups. This task will test his ability as no other. Instead of a hodge-podge of materials not psychologically geared into the nature of the group served, he will select and set in sane sequence courses that will guarantee vital functioning Christian teaching for the ages being taught. The director that can excel at this will render invaluable service to all religious educators.

Seventh. The director of religious education must be an organizational sympathizer, interpreter, and in time harmonizer, not alone in the local church, but in the community. He should take the time to know the genius of every national society that seeks followers through local church or community branches, chapters, or units of whatever name. The more he studies the over-head organizations, the more he will long for the day of co-ordination at the top. He is sure to come into fuller appreciation of the enthusiasms, self sacrifice, and hard work back of these national movements, and as he himself tries to correlate their programs, the more he will regret the fact that good people with the best of motives do get in each other's way. But, in the meantime, he will not despair, but earnestly seek to be a fair interpreter of the cause yonder that seeks supporters here.

Eighth. The director of religious education is largely the educational leader-

ship selecter and trainer. He will arrange for at least two classes for the training of church-school officers and teachers,—(1) for the present active official and teaching force, at some period through the week, and (2) a class of the picked young people who, as prospective officers and teachers, will, under his direction, meet at the time of the church-school session. Perhaps more than any other, he should ferret out choice older boys and older grils and get them to enroll in leadership training,—institutes, schools, assemblies, and camp conferences. As a church director of religious education, he will be active in the support and management of standard community training schools. Thus the church, under his knowing-lead, will be growing a strong corps of workers.

Ninth. The director of religious education who is strong in his personal influences and trustworthy, will become the confidential confere of most of the officers and teachers, and be in a position to strengthen the work and the workers as no one else. After all, the ties of friendships, cemented by confidence and affection, are more powerful than either the pen or the sword, for pens may corrode, and swords rust away, but true friendships abide forever.

Tenth. The director of religious education will be the Andrew-discoverer of lads-with-loaves-and-fishes, and Greeks-not-a-few that want to see Jesus. As his whole profession becomes more settled and churches come more and more to appreciate the position of the director, he will stay longer and have to his credit as a teaching-minister, a record approaching the noble men of God who, through their preaching and pastoral ministries, have made incalculable contributions to human welfare. His many social contacts week by week give him unusual evangelistic opportunities, especially with junior and senior high school groups. In all his educational emphasis, he must not lose his evangelistic fervor. Not only in helping them to come to personal decisions for Christ as Saviour and Friend, but he can point the way, without bias, to life investments which will yield greatest dividends in joy, success, and worthwhile service.

Sunday School Building, Highlands Methodist Episcopal Church, South, Birmingham, Ala.

Eleventh. The director of religious education can become the maker of men and women who dream educational dreams that come true. He himself a truthseeker and lover of best thought in people, books, magazines, and elsewhere, will pilot many to the treasure islands of life where they may find the great riches which culture souls and bless humanity. He can be a vision-giver to his associates, a creator of a yearning to be learning the things that make for a professional spirit, and at the same time yield a satisfaction which finds its highest reward in humble service faithfully performed in the Master's name.

Twelfth. The director of religious education, in brief, is the church's educational go-getter. The man who brings things to pass without any personal pyrotechnics. The one who, charged with securing the educational "blue vase," knows no insurmountable obstacles. He welcomes defeat because it makes him more determined to be wiser the next time. In the strength of the Christ whom he serves, he has resolutely set himself to meet, greet, and beat difficulties, and turn them into triumphs for the great cause of religious education. Faithful to the trust the church has assigned him, he makes up his mind to know and help folks, magnify and glorify his profession, and love and serve Christ supremely.

GRADED MISSIONARY EDUCATION

By John Bailey Kelly

TWO little children, five and three years of age respectively, died recently under suspicious circumstances. Subsequent investigation revealed the fact that another child, not much older, had playfully put rat poison in the family coffee pot. Regrettable as this tragedy was, it serves to call our attention to the fact that in many quarters, especially among the poor and ignorant element of our population, there is a disregard of what are ordinarily considered fundamental principles of dietetics. Coffee, even without the addition of rough-on-rats, is no proper food for little children. But "where there is no knowledge the people perish."

The babies of Mexican immigrants, so our Home Mission workers tell us, have been very often saved from death by their mothers being persuaded to feed them on milk instead of beans. A large part of the infant mortality rate in the congested sections of our industrial communities is accounted for by improper diet. As parents obtain a better knowledge of hygiene, they learn to avoid these dangers to child life, and a consequent falling off in infant mortality results. Not only is the death rate of children increased by improper feeding, but large numbers of those who survive suffer from malnutrition because of their inability to properly assimilate the food which they receive. This has disastrous consequences in sickness, infirmity and disease extending through the years of childhood, besides passing on a heritage of undermined physique.

* * *

SOMETHING of the same sort of thing takes place in the spiritual life. Paul reminds the Corinthian Christians that he found it necessary to give heed to spiritual dietetics in connection with his work among them. "I have fed you with milk and not with meat," he says, "for hitherto you were not able to bear it." There is no question that much of our work in religious education suffers in effectiveness because our instruction is over the heads of those for whom it is intended. Experienced teachers have been trying for years to get down to the level of the child. As a rule those who have done the most work with children are most insistent that all instruction be reduced to the lowest common denominator.

We have eventually come in our curriculum of religious education to a realization that the same Biblical material is not suited for all the different age groups represented in the Sunday school. For this reason graded lessons are coming gradually to displace the so-called "International Uniform Lessons," in which one whole school studies one single passage of the Scripture on the same day. The first step in this grading process was the attempt to furnish different types of treatment of the uniform lesson for each age group. We soon came to realize that this did not go far enough; hence several efforts at more complete grading, in which subject matter as well as treatment should be suited to the mental attainment of those who are to be taught. There is much room for improvement in this matter of grading especially in the smaller schools where the numbers are not large and the equipment and teaching staff are meager. The writer had a letter within the past few days asking advice concerning the best way of teaching missions to a class of five boys ranging in age from eight to thirty-one years!

* * *

THE MATERIALS for missionary education have been planned for many years on the basis of careful grading according to the age of the student. No attempt has been made to furnish a closely graded curriculum similar to that of the day school where the child moves forward each year to a consideration of subjects and to methods of study which represent an actual advance over those of the previous year. We have been satisfied, rather, with the departmental or group-grading plan by which three consecutive years are treated

together, on the assumption that the children are not so far apart in age but that they can be handled as a unit. There is just now a tendency in missionary education circles to develop a more completely graded curriculum, but in the main the materials available have been planned upon the basis outlined above. In each of the age groups the mental development of the average child has to be the determining factor. The material is accordingly selected and the treatment of it based on a study of childhood in that particular stage of its development.

For little children, for example, we have pictures and stories; while for juniors, besides carrying forward the story telling on a more advanced basis, we have provided handwork and activities of various kinds. When we reach the intermediate and senior ages we have come into the realm of hero worship. Our mission study material for this age group is likely, therefore, to be biographical. By the time our young people have passed eighteen they are ready to look at the more serious problems of life and to grapple with the question of finding solutions, though the note of adventure still strikes a responsive chord within them. The books for them are prepared with these characteristics of the young people in mind.

It will be seen from the above that great care has been taken to plan the material for missionary education in such a way as to meet the needs of the unfolding mind. Even though the subject for mission study changes from year to year as different fields are taken up, still the same principles govern in the preparation of the material which is offered.

* * *

THERE IS another phase of the problem of grading. This is the matter of the capacity of the individual and is something quite distinct from the matter of his age. No two children are exactly alike in their mental processes, any more than in their physical features. Even among adults all stages of mental development are to be found. We are only just beginning to realize how elementary the intellectual processes of the average citizen really are. Someone has recently made the assertion that we are a nation of eighth grade intelligence, or in other words that the average mentality of the United States is that of a child of thirteen years. Whole Sunday schools are in the primary department, or ought to be so far as their capacity is concerned.

It is useless to provide the same character of material for the alert and eager minded college student that would be supplied for some less mentally exacting types of young manhood and womanhood. We are finding it necessary, therefore, to grade our adult material on the basis of more advanced and less advanced intelligence. Unfortunate results have sometimes followed the selection of a text book for mission study because of the failure to find a type of book suited to the mental status of those composing the class. In some instances those who are capable of doing thorough work on a book dealing with large issues have been disappointed by what they regarded as superficial treatment in a book which was planned for those of less intellectual background. On the other hand, an even greater number have been discouraged by finding themselves set down to study a book written from a viewpoint beyond their ability to grasp. Perhaps this has something to do with the prejudice which exists in certain quarters against missionary education. This prejudice can be broken down and mission study can be made interesting if we are willing to give careful consideration to the selection of suitable material.

* * *

MUCH REMAINS to be done and we have not yet arrived at a final and satisfactory curriculum for mission study, any more than the public school has arrived at the best pedagogical system. But while the last word has not yet been said, we have made much progress in recent years and are moving on steadily to more effective work in this field. There is a growing intelligence throughout the church concerning missionary matters. This is not due altogether to pumping information into adult minds, for much of it can be traced to the rearing of a new generation upon whose education the principles described above have been brought to bear. Ultimately we will have a generation of those who are ready to take their places in the active and aggressive work of Christ's kingdom because they have been wisely and thoroughly trained in the essential missionary viewpoint of the Master, until they have reached the stage where even Paul would admit that they are "full grown."

YOUNG PEOPLES' CONSECRATION SERVICE FOR EASTER

By C. N. Arbuckle

SILENT PRAYER to realize the presence of God.

OUR INVOCATION

Dear Lord and Father of mankind
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace, Amen.

"IN REMEMBRANCE OF ME"

Leader: If we have been unteachable and eager to have our own way, may we remember,

Response: Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

Leader: If we have felt just sorrow for our sins or been visited by grief, may we remember,

Response: Blessed are they that mourn: for they shall be comforted.

Leader: If we have been proud and boastful and sought after vanity, may we remember,

Response: Blessed are the meek: for they shall inherit the earth.

Leader: If we have not always been anxious to be good, may we remember,

Response: Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Leader: If we have been unkind to others and harsh in our judgments, may we remember,

Response: Blessed are the merciful: for they shall obtain mercy.

Leader: If evil thoughts have dwelt within our minds, may we remember.

Response: Blessed are the pure in heart: for they shall see God.

Leader: If we have been of a quarrelsome and unforgiving spirit, may we remember,

Response: Blessed are the peacemakers for they shall be called the sons of God.

Leader: If we have not had the courage to stand bravely for the highest things, may we remember,

Response: Blessed are they that are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

OUR CONSECRATION

Since, each one of us first made confession of our faith in Jesus as our

Lord and Saviour, we have been led into deeper fellowship with Him. Through Him, we learn to overcome temptation by keeping the higher good steadfastly before our minds. With Him, we feel compassion for all who sorrow and are troubled. From Him, we learn the joy of willing, humble service. In His steps, we find the way wherein there is no sacrifice too great to be endured. Now, before our heavenly Father, and in the presence of each other, we would, with sincerity of heart, reaffirm our allegiance to our Master and to His cause. We pray for strength and courage to walk throughout the length of our days in the light of the knowledge of the glory of God in the face of Jesus Christ.

OUR PETITION

Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word!

THE LORD'S SUPPER

OUR FORWARD LOOK

O Master, let me walk with Thee,
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray,
Far down the future's broadening way,
In peace that only Thou canst give,—
With Thee, O Master, let me live.
Amen.

BENEDICTION

THE CHILD'S PART IN THE BEGINNERS PROGRAM

By Muriel White Dennis

"NOT WHAT you tell a pupil but what he thinks for himself as the result of your words, not what you do for him but what he does for himself, not the impression you make but his reaction upon it determines his development."—*The Pupil, by Dr. Luther A. Weigle.*

The charm of a good beginners program lies in its freedom and informality. It is not an order of service with periods of worship, fellowship, training, instruction and expression. Worship is there but it does not come at stated times. Often it comes unexpectedly after play or the announcement of some good fortune by one of the children. Fellowship is there but it is often felt rather than consciously displayed, expressed through sharing and cooperation rather than in long drawn out greeting and welcome exercises. Training comes naturally, not through drill but through varied repetition of the truth and actual experience with it. Songs, conversation, prayer, play, and stories follow each other so naturally that the uninitiated visitor in the department believes the clever teacher is relying upon momentary inspiration and does not guess the amount of preparation that has preceded the church-school hour.

* * *

THE SUCCESSFUL beginners' teacher always organizes her teaching material by writing her aims and selecting songs, pictures, dramatic or rhythmic play, handwork, or acts of service to emphasize the lesson truth. She arranges these elements in logical order because she knows that definite planning is necessary to give emphasis to the important things and to insure poise and confidence should unforseen accidents or calamities occur. She will not follow the written plan slavishly, however, for she will be guided by the responses of the children and the needs and interests that actually arise instead of those which she had presumed would happen. Sometimes she yields to the suggestion of a child when she cannot see the way out and is surprised when the child's way proves to be a short cut to her aim.

* * *

I WANT to be the mother rabbit who killed the snake," Richard announced as soon as they were seated in the circle.

"I'll be the snake," David decided, wiggling in expectation.

All eyes were focused upon the teacher and it was evident the children were interested.

"Not now," the teacher remonstrated firmly. "We will sing first, then I have a [illegible] and new game for you to play."

The Sunday previous she had told the story of "Raggylug," by Ernest Seton Thompson, to the group that remained during the preaching service. This morning during the church-school hour she had planned a brief praise service, a "thank-you" song and prayer leading to the offering, then she would introduce the lesson truth, obedience, by playing she was the mother and calling the children to her to whisper errands for them to perform. This game had been suggested in the quarterly by the lesson writer, and it would look more like orthodox religious education to chance visitors than the dramatization of the story of a rabbit.

But the children were not interested in her plan that morning.

"I can be the mother rabbit who killed the snake," Richard insisted as soon as the offering had been taken.

"I'll be the snake," David announced gleefully.

"I'll be the baby rabbit," ventured tiny Ruth.

The teacher yielded and Richard became master of ceremonies. He chose two children to impersonate the blue-jay and the ladybug and selected the space under the secretary's desk for the nest. Tiny Ruth cuddled down

Conscious Choice of a Way of Life.

[illegible] teacher have been captained by it in some one of its many forms. You must cultivate it, you must use it if you are to give knowledge, inspiration and idealism,

AND PROMOTION IN T
SUNDAY SCHOOL

By L. F. Sensabaugh

[illegible] same class with little "kids," and an intermediate pupil has a marked contempt for children of the junior age.

A Definite Plan for Promotion

This calls for a systematic plan for

in the nest and never once moved her nose or her paws as Richard-Molly Cottontail went hoppity hop across the room in search of food. The blue-jay screeched from the "tree" above the nest, the ladybug tumbled in front of her but Ruth lay very, very still.

Then David-snake wriggled across the floor whispering, "Swish, swish, swish." Ruth did not say a word but her eyes glowed with excitement. She turned her head, then sat up and looked straight into the eyes of the snake. Quick as a flash David threw his arms around her.

Richard did not wait for Ruth to call. Was not this the moment he had been anticipating all week long? Hoppity hop! He pounced upon the snake and cried, "Run!" It was a tense moment for every child in the room.

When the baby rabbit and its mother were safe in the new nest, there was a slight pause. The teacher was ready to take advantage of it and quoted from the story, "And the *next* time Molly Cottontail told Raggylug to lie still *you'd better believe he minded.*"

Several children looked at her, nodded their heads and said solemnly, "Um hm."

Another pause.

Then a small voice piped, "I mind *my* mother."

"What do you do?" asked the teacher. That was the beginning of a spirited conversation on obedience that ended in a prayer and a song,

"Help us to do the things we should
To be to others kind and good."

Then the children were read[y] for a new story. The teacher had [gained] her aim after all.

* * *

IT WAS one of those warm days in early March, unseasonable in Missouri, that sometimes comfort us that spring is just around the corner. Little children are always happy when the sun shines, and this morning they were almost hilarious as they talked about the return of the birds and flowers and sang,

"Springtime is here! How do you know?
The warm sunshine tells me so."

They had just finished singing "Where Do All the Birdies Go?" when Katherine said, "Let's play I'm a bird, fly south, and I'll be the leader." The kind pianist repeated, "Where Do All the Birdies Go?" The children formed a line and began to fly around the room. Suddenly the teacher gasped. The impressive Katherine had flown through the open door and the children were following her!

The pianist continued to play. The helpers looked at the teacher and wondered whether they should rush outdoors and corral the children. The teacher wondered, too, and while she was making some necessary mental adjustments the birds flew around the church and back to the beginners' door. "We've comed back," Katherine announced. "It's spring."

Strangely enough the teacher's mental adjustments were not needed. The children took their seats quietly and Katherine said seriously, "Heavenly Father told me when to bring the birds back." Prayer followed naturally and there was a real spirit of worship as they thanked the heavenly Father for taking care of the birds. "He cares for me, too," Donald added. Once more the teacher learned that play is real to the child and that only grown-ups have to make adjustments when they play. The child becomes that which he impersonates. Through imitation of the outward acts of a bird he puts himself on the inside and learns how a bird feels and why it behaves as it does. Because impersonation is the most natural method of learning, the beginners' teacher will find it the easiest, most effective medium she can use for making truths real and vivid.

* * *

THE TEACHER who hesitates to give up the traditional methods because of the feeling that play is not capable of doing thorough work on a book dealing with large issues have been disappointed by what they regarded as religious and therefore not appropriate for a Sunday morning session, should watch the faces of the children at play. How pleased "tired Elisha" looks when the "good woman" takes him to the little room she has prepared and shows him the bed, table, and lamp. How serious the "shepherd" looks as he hunts for the lost lamb. How tenderly he lifts it up and cares for it. Watch "Ruth" as she picks up the barley stalks and puts them in her apron and as she divides her lunch, saving part for Naomi. Can you doubt that the story is real to her? Little children rarely speak as they play these stories but their faces are very expressive. The teacher will soon discover that it is wise to play a portion rather than an entire lesson story. Tell the story to a certain point, let the children play the dramatic portion, then resume the story.

* * *

WHY DID not the story of Ishmael appeal to the children? a teacher wondered. One day as she was retelling it she stopped suddenly and asked, "Who wants to be the mother and the little boy?" Dorothy and Donald volunteered. "How tired the little boy looks," the teacher remarked to the children who were watching. "The sun is so hot. I hope his mother will give him a drink." At this suggestive stage "Hagar" took her water bottle from her shoulder and offered the boy a drink. Then they resumed their play. Suddenly "Ishmael" stopped. "I want a drink." The mother offered the water and he drank for a long time. "The little boy looks sick," the teacher murmured a few minutes later. Then Donald lay down on the floor and pretended to cry. "I'm sick. I want a drink."

"There isn't any water. You drank it," the mother said. The boy lay still.

The mother walked away, knelt down and began to pray. Then she jumped up, ran to a chair, filled her bottle and went to Ishmael. "Here," she said.

Naturally, all the children in the department wanted a drink and two leaders were hastily dispatched for water. How the children enjoyed it! While they were drinking the teacher hung the picture, "The Drink," on the dado. The children came to look at it and touch it. They looked at the story picture too and talked about it. Then a child said, "Heavenly Father sends us water to drink. He gives us everything!" Is that not religious education, which helps the little child "associate everything in his daily life with the heavenly Father?"

ALL hail this joyous Easter morn,
When earth arises newly born.
The daffodil has left the mold

PEOPLES' CONSECRATION FOR EASTER

By C. N. Arbuckle

spirit; for theirs is the Kingdom of Heaven.

Leader: If we have felt just sorrow for our sins or been visited by grief, may we remember,

Response: **Blessed are they that mourn: for they shall be comforted.**

Leader: If we have been presumptuous, may we remember,

Response: **Blessed are the meek: for they shall inherit the earth.**

Leader: If we have been unkind, may we remember,

Response: **Blessed are the merciful: for they shall obtain mercy.**

Leader: If we have been impure in mind, may we remember,

Response: **Blessed are the pure in heart: for they shall see God.**

Leader: If we have been unjust, may we remember,

Response: **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

Leader: If we have been unmerciful, may we remember,

Response: **Blessed are the peacemakers: for they shall be called the children of God.**

Leader: If we have been persecuted for righteousness' sake, may we remember,

Response: **Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.**

Leader: If we have felt just sorrow for our sins or been visited by grief, may we remember,

Response: **Blessed are they that mourn: for they shall be comforted.**

Leader: If we have been presumptuous, may we remember,

A MESSAGE TO CHURCH SCHOOL TEACHERS

By Magaret Slattery

THIS message is from the foreword to *You Can Learn to Teach. By Margaret Slattery. 223 pp. Price $1.35. The Pilgrim Press, Boston and Chicago.* Is there a more inspiring writer or lecturer than Margaret Slattery? This new book of hers for teachers gives more good cheer and confidence on every page than anything her versatile pen has produced. Its reading will put iron in the blood, purpose in the heart, and power in the hand of any teacher. Training classes could well spend many weeks at the feet of this great religious educator. The ten chapters are divided into two parts, five to help the teacher improve herself: Teachers are Both Born and Made—Guide and Guard Your Emotions—Develop Your Mental Powers—Cultivate Your Imagination — Understand Your Religious Experiences. Five chapters to help the teacher better understand her pupils: Acquaint Yourself With His Heritage—Work in Harmony With the Laws of Development—Take Advantage of the Best Methods of Teaching Him—Guide His Imagination and Emotions—Help Him Make a Conscious Choice of a Way of Life.

YOU ARE a born teacher in that your normal powers are unimpaired by inheritance, accident, or disease. Your mind has full capacity for development. Training will make you acquainted with the methods by which knowledge is gained and through which it is given to another. *You can learn to teach.*

The emotions coming out of the action and reaction of instinct and impulse play an important part in the making of character. You can study them, understand them, control them, guide them, use them. *You can learn to teach.*

The capacity for observation is a part of your inheritance. The ability to observe—to look and see, can be acquired and trained. Memory is based upon the association of ideas. Through observation and study you may discover how to make effectively those associations. Through concentration upon the thing you desire to remember, through its constant recall and use, you may develop a good memory along whatever line you desire.

The reasoning process demands the use of both observation and memory. You can learn to compare facts, reach conclusion, suspend judgment, while you search for proofs. This you must do in order to escape from the tyranny of conclusions and actions based on prejudice. Observation, memory and reason have a large place in the development of character. You can cultivate them and train them. *You can learn to teach.*

The imagination is the avenue over which, torch in hand, have passed the souls that have opened the doors of progress to mankind. Artist and poet, inventor and scientist, preacher and teacher have been captained by it in some one of its many forms. You must cultivate it, you must use it if you are to give knowledge, inspiration and idealism, without which great character cannot be developed. Imagination may be cultivated and trained. *You can learn to teach.*

The ability to understand your religious experiences puts a higher valuation upon religion. It shows you the place of religion in the development and training of character. If you understand your own religious experiences, can see cause and effect and so discover ways by which to increase your capacity to accept what God has to give, then you can understand the needs of your pupils and be able to meet them in such ways as shall lead them to God. You can enlarge your capacity for religious experience. The most significant thing in life to individuals and nations—*religion—you can learn to teach.*

In a course of study we may isolate imagination, memory, reason, observation, for purposes of analysis in an effort to better understand. But *you* are an entity and do not, cannot exist apart from the combination of all your powers. Your body, mind and spirit speak together, act together, are interdependent. Some day we shall know how to help them act in truer harmony and better balance. When we do it will be a happier world for the individual and society. Your frank, honest, earnest effort to understand yourself for the sake of your neighbor will help bring that world into being. Your study of you, your earnest effort to train you for the service of others, must continue through the years. Upon it depends your success with your pupils.

PROGRESS AND PROMOTION IN THE SMALL SUNDAY SCHOOL

By L. F. Sensabaugh

WE MUST make provision so that at least once a year we can promote those who have out-grown a department into the next department. It is a serious defect in a school to fail to recognize that boys and girls are making progress in their Sunday school as well as in their day school. A temptation comes to many teachers to hold on to the older members of the class and add younger members as they come into the school. This causes the older pupils in the class to become dissatisfied. It has led many a boy and girl to quit coming to Sunday school at the earliest opportunity. This particularly true when younger children come into the junior group or when the junior comes into the intermediate group. The junior boy just does not want to be in the same class with little "kids," and an intermediate pupil has a marked contempt for children of the junior age.

A Definite Plan for Promotion

This calls for a systematic plan for promoting pupils from one age group to another as often as once each year. For illustration: if there should be fifteen children who are six, seven and eight years of age at the beginning of the school year, by the beginning of the next school year a number of these would be nine years old. All such pupils, with rare exceptions, should be officially promoted into the junior group. This will call for a reorganization of the whole school at the beginning of each school year.

Promote the Pupil, Not the Teacher

A very important point to be observed in promotion from one division to another is the rule that the pupil is to be promoted, not the teacher. Where a division has more than one class, it may be well to have the teacher start with the youngest class in that division and carry that class on to the next division; but here the teachers should stop and let the pupils go on. Circumstances may sometimes render it a wise plan to depart from this rule; but such departures should clearly be exceptions, and not the rule. We shall probably not go far wrong if we remember always that the school exists for the pupil, and not the pupil for the school. "The need of the pupil is the

law of the school." In a matter of this sort the most interested parties are not always the wisest judges of what is best. It is possible for teachers unconsciously to allow selfish motives to creep into their work. It is natural for a teacher to become greatly attached to a pupil who has been in her class a long time and has done good work. but a teacher's affection must not get in the way of fair treatment for the pupil. Symmetrical religious development requires that a pupil come under the influence of more than one Christian character, and the type of teaching and of personality that would be most helpful to a beginner pupil might be wholly unsuited to the work of religious education for an adolescent. There are two advantages in changing teachers at least every three or four years: The pupil is more likely to be placed in contact with personalities best suited to his needs at different periods of growth, and the teacher becomes more efficient by repeating her work. If it is a good rule for a public school teacher to keep the same grade of work year after year, why is it not a good rule for the Sunday-school teacher?

This quotation is from *The Small Sunday School*, by L. F. Sensabaugh. 136 pp. Price 75 Cents. Cokesbury Press, Nashville. The author has had direct contacts with hundreds of small schools and knows their problems. The help he offers is sane, comprehensive, and constructive. The chapter titles are: The Present Awakening—Organizing the Small Sunday School—Selecting and Training the Workers—The Workers' Council—The Sunday Session —Worship and Training in Worship—What to Teach, Lesson Courses — Through the Week—Special Days—Records and Reports —Sunday School Building and Equipment — The Sunday School Worker as an Evangelist.

Time for Promotion

It is usually best to have a definite day set aside for promotion, and this has come to be designated as "Promotion Day." The last Sunday in September has been found to be well fitted to this observance. Many Sunday schools begin the new school year on the first Sunday in October. Promotion should take place before the work of the new year begins. Nothing will inspire the pupil more than public recognition of the fact that he is making progress. Promotion Day will help to keep the school properly graded and tend to tie the pupils onto the organization for a long period of time.

Interesting exercises can be had at the eleven o'clock hour, and most pastors will be glad to assist in working out plans for the observance of the day and will take pleasure in awarding suitable certificates of promotion from department to department. Beautiful certificates can be had at a reasonable price and should be signed by the teacher, the superintendent, and the pastor. The public delivery of these certificates will add interest and dignity to the occasion. Such a service will give the pastor a splendid opportunity for magnifying the work of the Sunday school and will encourage the members to stay with their Sunday-school work.

THE FACTS AND THE FIRE ABOUT THE EVANSTON YOUTH CONFERENCE

By P. R. Hayward

RECENT gatherings of young people, particularly that lively aggregation during Christmas week in Evanston, have been discussed at length and in detail in the religious press. They have been analyzed, stethoscoped, X-rayed, dissected, studied, and reported upon from every conceivable angle, and in some cases the reports get almost as exciting as the debates themselves. It is not, therefore, the purpose of this article to attempt to add anything to the multicrome picture.

At the Evanston conference, only student delegates were allowed on the floor and in the debating forum, while the non-student section was relegated to the austere and silent confines of the galleries. Some people pitied us, but, as far as I could see, the group aloft were having the time of their lives, and there were some at least who very seldom, if ever, found the debate quite exciting enough to make them completely happy. The prevailing spirit seemed to be, "Go it, young bloods, and may you make a better job of it than we have done!"

As I, for one, studied the gathering from a gallery seat and rushed away in its dying hours to catch a train for Memphis and the last two days of the great Convention of Southern Methodist Youth, one question kept continually coming up. It was this: These young people, progressive, daring though they are, nevertheless are resolved to work out their noble dream of the Kingdom, *through, by and with the church;* what reception will the church give to such an enterprise as this? What will this ancient institution, that has placidly withstood a host of valiant endeavors for its own reformation, do with an impulse such as these young people are seeking to inject into it? Let us see.

YOUTH AND GOOD WILL

By Nancy Longenecker

There's a faint, faint glow in the distance
Though the sky hangs dark with night
There's a bright, bright flare through the sullen glare
And a strangely streaming light.

There's a dim, dim sound growing stronger
As of feet pressing toward the goal,
We can feel the throb of their march toward God
For 'tis Youth who has seen life whole.

O arise in might, Youth, and robe thee
With the mantle of Peace, all white,
And then, girded with love, by thy fellowship prove
That thy vision is truth and right.

So march on in the flush of thy courage,
And let those who are strong take thy stride,
Till the youth of all lands shall warmly clasp hands,
Then Peace and Good Will may abide.

Misguided Young People

Here, for example, is one religious paper of a large and growing denomination that certainly has to be reckoned with in any estimate of the religious forces of the land. It falls back upon "competent proofs" produced by a badly scared daily journal to prove that youth movement activities are financed by—what do you suppose?—Russian Bolshevism, of course!

Then it says that "These poor misguided young people are unquestionably in the hands of a malicious anti-Christian group of adult idealists who want to do all they can to destroy real Christianity." The resolution of the conference declaring for

the immediate union of all young people's societies is interpreted as a boycott of such societies "under covert radical socialistic guidance," and as revealing the real nature of this "interdenominational group of spiritual mug-wumps." Let it be added that this conference is quoted as evidence that interdenominational gatherings always "tend to follow the worldly theories of worldly men rather than the spirit and teachings of revealed Bible faith." Again this paper says: "On the whole it was a Bolshevistic meeting. It was a spectacle of youth with its immature thinking, superficial discussion, unguided enthusiasm, rash gestures and radical activities running rampant. It was youth unguarded or unguided. Instead of all Bishops, there were no Bishops. Their gestures will not avail their stated desires. Since the first church was a church there have been its enemies. Its findings were radical, and obviously sensational."

Herein is expressed an attitude that, while somewhat exceptional, nevertheless is honest, sincere, and one that must be reckoned with as one tries to foresee the religious development of the coming quarter century.

Facts Lacking

As one reads the religious press there appears the quite certain conviction on the part of the church that the young people were discussing great problems with only a slim, and often a mistaken, basis of facts. One paper refers to "sad intellectual confusion." "Sometimes," says another, "they talked all around a question without even hitting it a lick straight from the shoulder." "Crass ignorance of what was involved" appears in another. Most of the papers quote the remarks of the chairman who mildly but pointedly told the delegates that they knew very little about what they were discussing and that a group of European students would have possessed some convictions resting upon accurate knowledge and scientific study. In other words, most church reporters agree that the floor, while having the divine fire, lacked the essential facts. On the other hand, it must be admitted, and most papers admit it in one way or another, that many of us in the gallery, while bursting with facts and able to correct many a speaker on points of record, would have given an arm to be able to thrill again to the divine splendor, the flame, the passion, that swelled out over that floor and made it indeed a place of power. There was many a wistful look turned down over those gallery rails. There was many a hope, unformed and unexpressed, that out of this group would come the currents that yet, in our day, would shock the church into a sense of the greatness of its opportunity. For is it not symbolic of the long history of humanity that Age, like Simeon of old, stands always in the Temple of Life peering into the faces of Youth, hoping for the Messiah, and saying with the poet:

"Hearest thou voices on the shore,
That our dull ears perceive no more,
Deafened by the cataract's roar?"

Such is another attitude on the part of the church with which the conference can reckon.

Too Cautious

There appears also in these papers a friendly and constructive criticism of the conference. I do not believe any fair-minded student delegate will object to this. I do not refer here to the criticism of those who were given goose pimples because the conference seemed, to them, to be going too far, but rather to those who felt that it had not gone far enough! Professor Coe, for example, quotes, with the suggestion that it may be near the truth, the remark made during the conference, that "the real radicals are in the gallery." He says again: "That youths tend to become cautious when they feel that great concerns are in their

keeping was amusingly evident from the prepared speeches by students. A few student speakers were strikingly unconventional, but many seemed to be actuated by fear that they or their fellows might go too far. The most drastically radical speeches were made by mature persons, particularly Drs. Luccock and Niebuhr and Mr. Doane. Dr. Niebuhr, in particular, by means of historical analysis, diagnosed the tragic sickness of Protestantism. Think of the almost ironic humor, then, of radical pronouncements by mature persons against a background of youthful caution!" He also remarks on the fact that the delegates seemed least of all at home in the industrial and economic area, and said, "The chief fault of youth that we have to fear is its tendency to conventionality, not its tendency towards radicalism. The delegates were, for the most part, middle-class youth, reared in the conventions of their class and only feebly aware of the significance and the deep defects of these conventions. . . . Our danger is not that they will kick out of the traces, but that they will continue to be driven along by the customs, social, economic, religious, that are moving our whole civilization toward the brink."

Another writer, Reinhold Niebuhr, who was also one of the few adult speakers at the conference, expressed himself in these words: "If the conference really gave us a clue to the mind of the student youth of America we may say, therefore, that American youth is much less conscious of the fundamental weaknesses of western civilization than the youth of Europe and is therefore in much less conscious revolt against the conventional sins of our times. There may be a 'revolt of youth' in America but that revolt is a pagan revolt against the decencies and sanctities which are preserved in the conventions of the fathers. Against the indecencies and hypocricies which persist in these same conventions there is no spiritually informed revolt."

There is plainly evident, therefore, in these and in other quotations that could be made, a tendency within the church to evaluate the conference critically, albeit sympathetically, and to seek honestly to discover what weaknesses were developed. To this sort of candid and friendly critic the leaders of the conference will, I am sure, respond in good will and mutual confidence.

Most Genuinely Christian

I wish it were possible to catch up and carry over to these pages the immense and genuine satisfaction with which the church as a whole looks upon any attempt of Youth, such as this, to grapple with the problems of life. All the many papers I have read accepted gladly the plan that put the adults in the gallery and the young people on the floor. No resentment of any sort have I been able to see as the evident purpose of Youth to think for itself and to act in the light of its own conclusions. Says one leading paper, in an article written by a board secretary: "The feeling crept over one as he sat and listened to this dynamic body that here was a gathering with more potentiality in creative power than Wall Street or the United States Congress. Here the lines were being drawn for the blue print according to which the next generation will build its world and its religion. If the adult church will let them, youth will build the church over into a vital instrument in the hands of God, to express the Spirit of Jesus in the world in all the varied forms of life."

Another editor, while admitting and expounding the weaknesses of the gathering, yet says, "Even so, it was a genuine conference of college men and women, genuinely interested and eager. I confess my own debt to it for many new points of view and for much new encouragement touching the future of the church in America. . .

"And yet, amid all this antagonism

of opinion, in essence this conference was one of the most genuinely Christian gatherings I can remember to have reported. Although it was looked forward to as a meeting of protest, and therefore by some feared and by others cheered, it developed an idealism of spirit which would have rejoiced John Wesley, John Knox, and Saint Francis of Assisi alike."

"A sane spirit of youth," says another. And still another writes, "These students believe in Jesus, in the church, in the future of humanity. They are enlisted in what they believe is a difficult but ultimately victorious enterprise. They know of no other organization, and want no other organization than the church through which to bring in God's Kingdom. They lack concentration, depth, continuity of thought. The schools must help remedy that defect. They are ill-informed concerning the Bible, social situations, the program of the church, their own opportunities for constructive service. The church must provide a program of religious education which will help them to dedicate their enthusiasm and intellectual power to social projects. They demand that help; this is a main insistence which has come out of the Evanston meeting. They crave, too, that mysterious real communion with God which neither home nor church is doing much to cultivate, but which must be their support if they are to achieve mightily in a world which worships other gods than the Father of Jesus Christ."

Again we find this: "One older man was overheard saying that four student's reports just made showed some of the most constructive Christian thinking that he had ever heard."

Spirit of Jesus

Perhaps one of the things that seems to delight the church most is the way in which these young people were determined to test every issue by one rule only, that of the teaching and spirit of Jesus. Says one writer in commenting upon this heartening fact, "Scores of the delegates showed in every word and vote, that for them the only question worth asking was, 'Is this thing in accord with the spirit of Jesus?' With the unharassed daring of those who thus far have given no hostages to fortune, they were ready to follow the gleam wherever it led." And another, "I believe that the attitude of all present at this conference may be expressed in the words of the young Colorado minister, who said: 'I would rather go plumb to smash on the program of Jesus' ideals than to succeed on any other basis.' Of course, there are many difficulties to be overcome in this program of applying Christianity to all phases of individual and social life. But youth dares to tackle the job. They are willing to take Jesus at his word. They believe in him and his program."

* * *

So, then, to sum up the journey we have taken through the mind of the church as represented in its religious journals, we find, in some sections, a flaming antipathy to all that the conference did and stood for; we discover a certainty that while youth sometimes missed the fact, it somehow is to be congratulated for having not yet lost the fire; there appears a clear picture of the weaknesses and mistakes that must of necessity attend any such gathering; we see a vast and prevailing appreciation for all that the conference stood for; and we find a robust satisfaction that youth at least is heading toward the spirit and teaching of Jesus.

It is, therefore, to be hoped that as the Youth of the conference goes back into the church and mingles itself in the soil of the church's life, those who have the fire of Youth and those with the facts of maturity may increasingly work side by side in the joyous and perilous enterprise of building the Kingdom.

CISERI: THE ENTOMBMENT

An Interpretation by Albert E. Bailey

"IS IT nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow!"

This cry of the Prophet and this picture of Ciseri's are the incarnation of a mother's grief. While the dead Christ is the true focus of the composition, somehow the virgin usurps all our thought and feeling. The richly robed men carrying the feet of Christ may be looking forward, but their hearts are turning back to this majestic figure. John's gloomy face is partly busy with memories of the tragedy, but still more is it charged with anxiety for her. The slant sun may touch with tenderness the bared shoulder of the magdalene and light with glory her falling auburn hair, but it cannot long distract us from the noble face of the twice-bereaved, her whose husband long ago left her to fight on alone and whose oldest son has now been torn from her by a cruel and undeserved fate.

Suffering and resignation; the human heart protesting and yet accepting; despair joined to faith. It is this capacity for suffering and for trust that has made Mary dear to the heart of millions and has made the *Stabat Mater Dolorosa* the world's hymn of pity and of penitence.

MAINTAINING THE ADULT DEPARTMENT

By Wade Crawford Barclay

THE PERMANENT building up of the adult department depends quite as much on maintaining interest and attendance as upon the recruiting of new members. It avails little to enlist new members from time to time unless those who come into membership remain as a permanent part of the department.

Genuine Interest

BEFORE an attempt is made to recruit new members in considerable numbers, it is important that there shall be a nucleus of persons who are genuinely interested in religious education. Nothing is gained by electing officers and appointing committees merely for the sake of being able to announce an organized department. It is not necessary to have many to begin with. Five to eight persons with clearly defined purpose, with a clear vision of the objectives of an organized adult department, possessed of genuine spiritual enthusiasm, with energy and persistence, are all that are required for a beginning.

A Christian Spirit

AGAIN, if a really successful adult department is to be built up, those responsible for its organization must possess a true Christian spirit. Petty social distinctions must be lost sight of. Genuine brotherliness must prevail. Men and women, without regard to occupation, wealth or the lack of it, education, social standing, or dress, must realize on coming into the department that they are welcome, that their presence is appreciated and desired.

THESE definite and worthwhile suggestions are from: *Organization and Administration of the Adult Department. By Wade Crawford Barclay. 179 pp. Price 70 Cents. The Methodist Book Concern, New York and Cincinnati.* Dr. Barclay has produced in this little volume the best manual on the subject. It is a textbook in the third year specialization units of the standard course in leadership training. From cover to cover it is packed full of common sense. All teachers and leaders of adults should master the message of this book. The subjects treated are: Organization for Religious Education—Adult Department Organization—Values of Department Organization—Recruiting the Membership—The Organized Adult Bible Class Movement—Organization of Classes—Organizing the Department for Study and Teaching—Organizing the Department for Service—Organizing the Social and Recreational Program—Department and Class Sessions.

Religious Life

THE RELIGIOUS life of the leaders of the department must be real, earnest, and genuine. Affectation, pious cant, or sham religiousness has no place in an adult department. It should be understood by all that the department is a religious organization, and that religion and the religious life occupy first place in all aims and plans.

Personal Interest in Each Member

THE LEADERS of the department must possess a genuine personal interest in every member. If people are to be permanently won to the department, they must be made to realize that the leaders are sincerely interested in their welfare. Nothing else is so effective in winning people as personal regard. This was the Master's method, and it has never been either improved upon or superseded.

Something for Everyone to Do

ALL THE members should be kept busy. Everyone should have some definite task. So far as possible everyone should be on some standing or special committee during the year. As the department increases in size, care should be taken that the officers and committees are representative of the entire department.

Following Up Absentees

IT SHOULD be a fixed custom to inquire into the causes of all absences. While both the department officers and the teacher will feel the responsibility of doing this, the task will also devolve upon the departmental committee on membership.

PRINCIPLES OF RELIGIOUS EDUCATION*

Book Review By W. A. Goodell

THE EXPERIENCED reader in principles of education who scans this book for a sight of his familiar "aims, materials, methods, and organization" has an agreeable surprise in store for him in the unusual and interesting way in which these factors are brought to discussion. For the instructor it is a teachable book; for the layman, a readable one.

The book consists of four parts: (1) an evaluation of human nature—"the pupil" in the widest sense of the term; (2) an investigation and formulation of aims; (3) a survey and appraisal of effective means—subject matter, educational technic, and organization; (4) under the suggestive topic of "leadership" a scrutiny of the teacher-leader who is to direct the development of the pupil's religious experience.

The subject of human nature is treated from the standpoints of psychology, sociology, and theology. The study includes a survey both of historical changes and of contending view-points in these fields. The different emphases are well canvassed and appraised. The important findings of the survey, in the authors' opinion, are that "at the core of original human nature lie certain great impulses," modifiable, and varying in relative strength from period to period in the life cycle; and that "there are differences both in ability and in opportunity among individuals." Moreover human nature is of unique worth, intended for immortality, and morally responsible. "The child comes into the world a candidate for companionship with God to whom he is kin."

In formulating the ultimate aim of religious education, account must be taken not only of the whole range of characteristics of human nature and of the Christian conception of the value and destiny of the individual but also of the laws of growth as discovered by psychology and sociology. The authors arrive at this formulation: "The ultimate aim of religious education is to help the individual, in his own continuous reconstruction and readjustments of his experience, increasingly to understand, appreciate, and participate in the Christian way of living fruitfully in this world."

In its discussion of the more immediate aims of religious education for children

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PRINCIPLES OF RELIGIOUS EDUCATION. *By Earle E. Emme and Paul R. Stevick. 285 pp. Price* $1.75. *The Macmillan Company, New York.*

and adolescents the book is commendably concrete and specific, both in its statement of principles and in its application of them. But it is for the chapter on adult education that we are most indebted to Professor Stevick. (A summary of this chapter appeared in the January, 1926, issue of the INTERNATIONAL JOURNAL of RELIGIOUS EDUCATION, pp. 16-17.)

The practical consideration of the principles governing curriculum, method, and organization-administration is preceded by two excellent chapters on the learning process as related to religious learning and on how Christian character develops. The importance is emphasized of teaching through experience and of training character through habit formation. These two chapters should prove of especial value to readers who have not had technical training in psychology and pedagogy.

The portion of the book which deals with the teacher-leader in religion is not only instructive but inspirational. Emphasis is placed upon the importance of the leader's attitude toward the scientific knowledge and methods of our day and of his vital Christian experience and sympathetic social spirit. The chapter on the "Religious Leader and his Bible" is packed with valuable and suggestive information with which every church-school teacher should be very familiar.

The text is supplied with excellent questions and exercises for class or group discussion, and topics for additional study. There are carefully chosen bibliographies.

THE TEACHER OF LITTLE CHILDREN

By Edna Dean Baker

THIS helpful description of the teacher of little children is taken from *Kindergarten Method in the Church School, by Edna Dean Baker. 353 pp. Price $1.50. The Abingdon Press, New York and Cincinnati.* Miss Baker, author of this most useful volume, is president of the National Kindergarten and Elementary College, and is one of America's out-standing authorities in kindergarten education. Her long, practical experience also in a high grade church school gives her message the stamp of highest approval from leading religious educators. Every teacher and supervisor of every beginners department in every church school in the land should own, study, and use this book.

THE TEACHER of little children needs to be friendly. The average child of kindergarten age is shy and somewhat timid. The diffident, reserved individual does not secure a response from him. A cheerful one who is never cross or sad in the presence of the children, unconsciously radiates the happy atmosphere so necessary for the physical and mental health of the children. "I like my teacher," said a certain little girl, "she has such a smiley face."

Sympathy and Self-Control

SYMPATHY, which Palmer calls vicariousness is a requisite. It is the ability to understand another and to feel for him. Little children are peculiarly sensitive to its presence or its absence. Without hesitancy, they will approach the sympathetic observer with the most vital concern of their lives, and they are seldom disappointed in his response. The inner control which evidences itself in a quiet but forceful manner and in a low, clear voice is needed in the control of little children emotional, sensitive, and inclined to be nervous.

Persistence

THE TEACHER who helps little children to form habits must be persistent. She dare not be tardy or absent if she wishes to succeed, for the price is "eternal vigilance." She needs to be patient, however, as well as persistent. It takes a long time often to master the secret of a single bad habit and to eradicate it "root and branch." Margaret Slattery says, "We teach and impatiently cry for results. God teaches and with majestic patience waits through the years for the lesson to be learned."

Integrity of Character

ANOTHER essential is a keen sense of justice which renders favoritism impossible, and fair play a law in the group, for the child at this period is forming his standards of conduct, and he feels morality long before he can consciously analyze it. For this reason there should be the honesty which precludes an untrue or evasive answer and which spurns dishonest motive. Deceitfulness in any form is dangerous and is almost certain to be imitated by this unmoral little child.

The Making of Personality

THESE are the essentials together with a childlike imagination and the spirit of play; a sense of humor; and a keen appreciation of the beautiful in nature, art, and human character, the mirror through which the child sees beauty. Fortunately, personalities are not born but made in the strain and stress of living, else few would be called to be teachers of children.

Religious Experience

NO MATTER what qualities of personality the teacher possesses, if she lacks a deepening religious experience, if she has no sense of the presence of God, no habit of daily communion with Him, she is not qualified to teach in the church school. If her faith is not equalled by her love for God and her fellows, if she does not live this love in a life of service, then she is not fitted to lead little children into the kingdom of heaven, where God is the Father and all men are brothers. There is no substitute for a vital personal religion. It is the supreme requirement now as it was long ago when Jesus taught in Galilee.

PRIMARY WORSHIP PROGRAMS FOR MAY

By Dorothy Kay Cadwallader

Theme for May: Obedience to God and to Parents

First Sunday

CALL TO WORSHIP: "Father in Heaven" (*Songs for Little People, Danielson and Conant, No. 1.*) The Pilgrim Press, Boston, Mass.

HYMN: (Played and sung slowly.) "Father in Heaven" (*Songs for Little People, No. 1.*)

"Father in heaven, bless Thy little children
Gathered before Thee on this Thy holy day
For the morning sunshine, for the day we thank Thee
Oh, Sun of Love, shine, shine in our hearts we pray!"

HYMN: "This Is God's House" (*Songs for Little People*, No. 8.)

"This is God's house and He is here today
He hears each song of praise and listens when we pray."

CHORUS OF PRAISE: (*Songs for Little People.*)

"We love him because he first loved us." (No. 46)
"God is love, God is love. Love another, God is love." (No. 49)
"What time I am afraid, I will put my trust in thee." (No. 50)
"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (No. 41)

PRAYER SONG: "Lord, Who Lovest Little Children" (*Songs for Little People*, No. 21.)

"Lord, who lovest little children
Hear us, as we pray to Thee."

PRAYER: We thank Thee for this new month. Be with Thy little children

in far away India, Japan, China, all of the countries where the light is beginning to shed itself. Amen.

OFFERING SERVICE: Play softly, "Freely ye received, freely give" (*Songs for Little People*, No. 43.) When representatives from the classes have brought the gifts, have children softly sing "Freely ye received, freely give."

LESSON STUDY: Have pianist play "A Springtime Prayer" (*Songs for Little People*, No. 145.) as a signal to gather for the story.

SONG: "A Springtime Prayer."

"We're thankful for the springtime, Lord;
For birds and trees and flowers;
For singing brooks and humming bees,
For sunny, happy hours."

STORY: Primary Picture Stories: Young Americans Picture Stories No. 1. (Secure from any denominational board.)

SONG: "The World Children for Jesus" (*Leyda's Carols*, p. 28.)

Chorus:
"The world children for Jesus
The world children for Jesus
The world children for Jesus who loves them
Who loves every one."

CLOSING PRAYER SONG: "Guard Thy Children" (*A Course for Beginners*, p. 47, by Mary E. Rankin. Scribners, Publishers.)

"Guard Thy children, Lord, we pray
Thro' the long hours of the day,
While we work and while we play."

Second Sunday

CALL TO WORSHIP: "A Springtime Prayer" (*Songs for Little People*, No. 145.)

HYMN: "A Springtime Prayer" (*Songs for Little People*, No. 145.)

SONG: "My Mother" (*Songs for Little People*, No. 129.) (Sung by a Junior girl.)

"When at morn I first awake
My mother's face I see,
Smiling and all alight with love,
And bending over me.

When the bed-time shadows fall
I'm always sure of this,
Just as I'm drifting off to dreams,
I feel my mother's kiss."

BIBLE: Children, obey your parents in all things for this is well-pleasing in the Lord.—*Colossians 3:20.*

We must obey God rather than men. —*Acts 5:29.*

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.—*Exodus 20:12.*

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. —*Ephesians 6:1-3.*

PRAYER: Thank Thee, dear Jesus, for our mothers. Help us to be kind to them and help us to show our love to them. We thank Thee for all mothers, everywhere. Amen.

OFFERING SERVICE: Play softly, "Freely Ye Received, Freely Give" (*Songs for Little People*, No. 43.)

OFFERING HYMN: (*Songs for Little People*, No. 90.)

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."

LESSON STUDY: Have pianist play "A Springtime Prayer" (*Songs for Little People*, No. 145) as a signal for the children to gather around the superintendent for a story.

SONG: "A Springtime Prayer."

STORY: Primary Picture Stories: Young Americans Picture Stories, No. 2.

PRAYER: Thank Thee, dear Jesus, for America and all the children from far away countries that have come here. May they learn to know and love Thee. Be with us as we go to our homes. Help us to be very kind to our dear mothers this week. Amen.

Third Sunday

CALL TO WORSHIP: "All the Happy Children" (*Songs for Little People*, No. 80.)

HYMN: "All the Happy Children."

"All the happy children
Thank Thee, Father dear
For this day for children
Out of all the year.
We will still remember
We are thine alone
He who made the summer
Made us every one."

CHORUS OF PRAISE: (*Songs for Little People*, No. 46, 49, 50, 41.)

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46.)

"Father, hear us as we pray
Guard and keep us day by day
Help us feel Thy loving care
Every day and everywhere. Amen."

PRAYER: The Lord's Prayer.

OFFERING SERVICE: "Freely Ye Received, Freely Give" (*Songs for Little People*, No. 43)

PRAYER: Accept these gifts, dear Father. May they make a little boy or girl very happy because for the first time they have heard of Thee and Thy love. Amen.

LESSON STUDY: Have pianist play (*Songs for Little People*, No. 74) as a signal to gather around the superintendent.

STORY: Primary Picture Stories: Young Americans Picture Stories, No. III.

SONG: "A Springtime Prayer" (*Songs for Little People*, No. 145.)

SONG: "All the Happy Children" (*Songs for Little People*, No. 80.)

SONG: "It's Children's Day" (*Songs for Little People*, No. 82.)

"It's Children's Day!
It's Children's Day!
That's what the lovely flowers say.
The birds and brooks all sing a tune
Of Children's Day, that comes in June;
So I will do my little part,
Keep Children's Day with all my heart,
Keep Children's Day with all my heart."

(It is time to begin to sing the hymns and songs that will be used on Children's Day, so that they may be a real part of the worship service.)

PRAYER: Bless Thy children as they go to their homes. Amen.

Fourth Sunday

CALL TO WORSHIP: "All the Happy Children" (*Songs for Little People*, No. 80.)

HYMN: "All the Happy Children."

CHORUS OF PRAISE: (*Songs for Little People*, No. 46, 49, 50, 41.)

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46.)

PRAYER: The Lord's Prayer.

OFFERING SERVICE: Recitation of giving verses. James 1:17; Acts 20:35; Matt. 10:8; 2 Cor. 9:7; John 3:16.

OFFERING HYMN: (Sung as a prayer, *Songs for Little People*, No. 90.)

"Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring."

LESSON STUDY: Have pianist play "A Springtime Prayer" to call the children together for the story (*Songs for Little People*, No. 145.)

STORY: Primary Picture Stories: Young Americans Picture Stories, No. IV.

SONG: "A Springtime Prayer."

SONG: "All the Happy Children" (*Songs for Little People*, No. 80.)

SONG: "It's Children's Day" (*Songs for Little People*, No. 82.)

SONG: "Children's Praise" (*Songs for Little People*, No. 74.)

"On this blessed Children's Day
Little children sing
Joyful songs of love and praise,
Unto Christ the heavenly King."

PRAYER: Guard these children through the coming week. Bless them in their work and in their play. Thank Thee for this happy Sabbath day. Amen.

Fifth Sunday

CALL TO WORSHIP: "A Springtime Prayer" (*Songs for Little People*, No. 145.)

HYMN: "A Springtime Prayer."

HYMN: "All the Happy Children" (*Songs for Little People*, No. 80.)

CHORUS OF PRAISE: (*Songs for Little People*, No. 46, 49, 50, 41.)

PRAYER: The Lord's Prayer.

OFFERING SERVICE: Recitation of giving verses. James 1:17; Acts 20:35; Matt. 10:8; 2 Cor. 9:7; John 3:16.

OFFERING HYMN: (*Songs for Little People*, No. 90.)

BIRTHDAY SERVICE: Recognition of all children having birthdays in May.

Song: "Birthday Wishes" (*Leyda's Carols*, p. 16.)

"Wishes true, we bring you
On this happy birthday.
Kind and dear
Through the year
May the Father keep you."

Birthday Prayer: Dear heavenly Father, we thank Thee for the happy years these children have had on Thy beautiful earth. May they learn to see all the beauty that lies around them. May the coming year be a joyous one. Amen.

LESSON STUDY: Have pianist play "A Springtime Prayer" as a signal to gather around the superintendent

for recitation of memory verses and for singing of Children's Day Songs.

MEMORY VERSES:

First year: Teach me thy way, O Jehovah.—*Psalm 86:11.*
We must obey God.—*Acts 5:29.*
Children, obey your parents.—*Col. 3:20.*

Second year: A new commandment I give unto you, that ye love one another.—*John 13:34.*
If ye love me, ye will keep my commandments.—*John 14:15.*
Go ye into all the world and preach the gospel to the whole creation.—*Mark 16:15.*

Third year: It is a good thing to give thanks unto Jehovah and to sing praises unto Thy name, O Most High.—*Psalm 92:1.*
Thou, Lord, art good, and ready to forgive.—*Psalm 86:5.*
Lord, thou knowest all things; thou knowest that I love thee.—*John 21:17.*
We must obey God rather than men.—*Acts 5:29.*

SONG: "It's Children's Day" (*Songs for Little People*, No. 82.)

SONG: "Children's Praise" (*Songs for Little People*, No. 74.

SONG: (*Songs for Little People*, No. 70.)

"Each flower lifts up its face to say,
It's Children's Day, glad Children's Day!
It's Children's Day!"

CLOSING PRAYER: Dear heavenly Father, bless these little children as they praise Thee in song. For Jesus' sake. Amen.

NOTE: If there should be departments that did not take the delightful book *Taro—A Little Boy of Japan*, by Mary T. Entwistle, in 1923, it would be found fascinating and might be substituted for the "Young American Series." This is equally true of *The Book of a Chinese Baby*, by Mary Entwistle. These may be secured from any denominational board.

If the "Young American Series" is used, the pictures "All in the Family" should be ordered. These are six pictures 11"x14" printed in sepia, which illustrate the many peoples and races included in Uncle Sam's family. Order from Department of Education and Publicity, Board of National Missions, 156 Fifth Avenue, New York City. Price 50c.

THE STORY, SONG AND PLAY HOUR IN THE CHILDREN'S WEEK PROGRAM*

THE PURPOSE of children's week determines that the activities of the week shall be largely for adults—to whom must be presented their responsibilities and their opportunities in the religious education of children. Every available method of approach to the citizens of the community has place in the children's week program, for the problem of training desirable citizens is now generally appreciated as a real issue, and religious education is accorded a large place in the program of training for citizenship.

The program for children's week includes, therefore, varied adult activities. There is the special church service, with its sermon on some aspect of religious education. There is the display of posters and slogans emphasizing the responsibilities and opportunities of adults in the training of children. There may be a meeting of parents and teachers to consider the program of religious education and to initiate immediate activity in the program. The teachers in the church schools are reached by institutes, planned for better preparation of teachers of religion. There may be a survey of the achievements of the community in religious education, and a plan for more adequate adjustment to those needs. Parents may visit a special demonstration of church-school work.

Accomplishing all these and other adult activities, there is only one feature of children's week that is particularly planned for the children—the story, song, and game hour. Posters announcing children's week are sure to be heralds of great joy to the children who remember the fun of story hours in past years. When the story hour includes also songs and games, it is particularly attractive.

For the successful conduct of the story-song-game hour the following suggestions are offered:

Challenge attention by hand-made posters, pulpit announcements, and special invitations to the children in the various departments of the church school. Insure added publicity through the distribution of tickets. Group the children, so far as it seems possible, in beginners, primary, and junior sections. Provide for an informal gathering of the children about the story teller on chairs or on the floor, rather than in the pews of the church auditorium. Procure skilled story tellers from the ranks of mothers, church and public school teachers, and public librarians in charge of the children's work. Prepare a carefully selected program of graded stories, songs and games. Use the children's week story hour as an opportunity for the establishment of a regular community story hour.

Recently there has been evidenced a strong inclination to stress the opportunities of this special week at different seasons of the year. As some parts of the country prefer the spring and others the fall date, the following suggestions are made with both seasons in mind.

Stories for Beginners

BIBLE STORIES: Helping to Care for God's Birds, The Sun a Helper, The Wind a Helper, A Baby in a Basket Boat, The Story of a Shepherd and His Sheep, The Story of the Good Samaritan.

ANIMAL STORIES: Mrs. Tabby Gray, The Little Gray Pony, in *Mother Stories*, by Lindsay; The Wee Nest, in *Story Garden for Little Children*, by Lindsay; How Spot Found a Home, Pedro's Foot, in *The Here and Now Story Book*, by Mitchell; Raggylug (adapted) in *How to Tell Stories to Children*, by Bryant.

NONSENSE STORIES: Chicken Little, The Gingerbread Boy, in *For the Children's Hour*, by Bailey.

STORIES ABOUT HOME LIFE: The Saucer Pie, in *Story Garden for Little Children*, by Lindsay; How the Singing Water Got Into the Tub, in *The Here and Now Story Book*, by Mitchell; How the Home Was Built, in *Mother Stories*, by Lindsay; The Pig Brother, in *For the Children's Hour*, by Bailey.

SOME OLD FAVORITES: The Three Bears, The Story of the Three Little Pigs, The Old Woman and Her Pig, in *How to Tell Stories to Children*, by Bryant; Story of Little Black Sambo, by Helen Bannerman.

Songs for Beginners

Something Happy, Chorus of We Thank the Heavenly Father, Blow Wind, I Love Little Pussy, I Have a Little Pony, from *Song and Play for Children*, by Danielson.

Games for Beginners

IMPERSONATE the spring and fall lessons in attempting to interpret God through His creations. The little children will love to fly and hop like birds, to make nests, feed the young, wake up at the sun's call, or imitate the personalities and duties of the family membership. The same opportunity is given in playing Bible stories and animal tales. Some other games for the littlest ones might be: Patty-cake, This Little Pig, Peek-a-boo, Hide the Ball, Ring Around the Rosy, Here We Go Round the Mulberry Bush, Hide-and-Seek.

Handling toys, playing house, going to the fire or to the store and guessing animals represented by the children through noises or motions will keep the children very busy and happy. At the same time the games will deepen the impressions made by the stories and songs.

Stories for Primary Children

BIBLE STORIES: The Easter Story, Mark 16:1-7; The Boy Who Heard God Speak (Samuel), A Captive Maid, The Story of a Boy With a Lunch, The Story of a Nobleman's Son, The Story of a Little Girl, The Shepherd Boy and the Giant, Two Stories Jesus Told: The Lost Sheep,

*Report of the Sub-committee on Children's Week of the Children's Work Professional Advisory Section International Council of Religious Education.

the Four Travelers, A Boy's Journey (the Boy Jesus), A Brave Queen, (Esther) from *The Bible Story Book*, by Danielson.

NATURE STORIES: Fanciful Flower Tales, by Bingham; The Boy Who Discovered Spring, from *Why the Chimes Rang and Other Stories*, by Alden; The Oriole's Journey, The Snow Drop, and The Little Pine Tree Who Wished for Leaves, from *For the Children's Hour*, by Bailey; How the Apple Blossom Came Back, How We Came to Have Pink Roses, Why the Evergreen Trees Keep Their Leaves in Winter, from *How to Tell Stories to Children*, by Bryant.

SOME OLD FAVORITES: Why the Sea is Salt, the Legend of the Dipper, from *Children's Stories and How to Tell Them*, by Esenwein and Stockard; The Little Half Chick, the Ugly Duckling, from *For the Children's Hour*, by Bailey; Epaminondas and His Aunty, from *Stories to Tell to Children*, by Bryant.

MISCELLANEOUS: Ten Pennies, from *Story Garden for Little Children*, by Lindsay; How the Home Was Built, from *Mother Stories*, by Lindsay; How We First Came to Have Umbrellas, The Coming of the King, from *For the Children's Hour*, by Bailey; The Jar of Rosemary, The Promise, from *The Story Teller*, by Lindsay.

Songs for Primary Children

All Things Bright and Beautiful, I cannot Do Great Things for Him, Saviour, Teach Me Day by Day, Easter Song and Children's Easter Praise, My Whisper Song (Neidlinger) from *Song and Play for Children*, by Danielson; Tell Me the Stories of Jesus, from *First Book of Hymns and Worship*, by Thomas.

Games for Primary Children

AFTER the manner of "Pin the Tail on the Donkey"; Put the Pipe in St. Patrick's Mouth, Put Chickens in the Coop for Easter, Lay Eggs on the Nest (paper eggs), Set Black Cats on the Fence, Put the Owl in the Tree, Fill the Thanksgiving Basket with Paper Fruit or Vegetables, Trim the Christmas tree (stars, lanterns, etc., made in pre-session period), Put the Flag on the Top of the Flag Pole. (Cut outs from Dennison paper napkins will help in above games.)

RING GAMES: Fox and Rabbit, Turkey and Farmer, Go in and out the Window, Drop the Handkerchief, Push in and Push out, Cat and Mouse, Squirrels in Trees.

CIRCLE GAMES: Ring the Bell (ball rings tied to chair rung), Button, Button, Fruit Basket, Letter man, Blind man's Buff, Still Pond, Grunt.

MISCELLANEOUS: Going to Jerusalem (can be adapted), London Bridge is Falling Down.

Stories for Juniors

BIBLE STORIES: Ruth and her Mother-in-Law, Ruth I; Serving With a Sling and a Stone, I Sam. 17; A Little Lad's Lunch, John 6:1-13; Jacob's Dream, A Night of Fishing, Peter Lies and is Sorry, A Runaway Slave (Onesimus), Four Boys in Training, from *The Bible Story Book*, by Danielson.

ADVENTURE: The Drawing of the Sword, How the Round Table Came, Baumains, the Knight of the Kitchen, The Story of Roland, from *Stories of Great Adventures*, by Bailey.

COURAGE: The Knights of the Silver Shield, from *Why the Chimes Rang, and Other Stories*, by Alden; The Red Thread of Courage, from *How to Tell Stories to Children*, by Bryant; How Cedric Became King, from *In Story Land*, by Harrison; The Story of Theseus, from *For the Children's Hour*, by Bailey; Moc's Coals of Fire, from *Rules of the Game*, by Lambertson.

MISCELLANEOUS: The Stone Cutter, The Stone in the Road, from *For the Children's Hour*, by Bailey; The Fire Bringer, King of the Golden River, The Story of Wylie, Why the Sea is Salt, from *How to Tell Stories to Children*, by Bryant; The Golden Goblet, by J. Stocking; How the Flowers Came, The Pine and the Maple, The Heralds of Spring, Why the Robin has a Red Breast, from *The Emerald Story Book*, by Ada and Eleanor Skinner.

MISSIONARY STORIES OF THE JUNIOR GRADED COURSE: Digging in the Well, A Cobbler and a Map of the World, The Man Who Kept his Word, Two Thousand Miles for a Bible.

Songs for Juniors

America the Beautiful, Dare to be Brave, Dare to be True, This is my Father's World, When Morning Gilds the Skies, For the Beauty of the Earth, We Plough the Fields and Scatter, From Greenland's Icy Mountains, Onward Christian Soldiers, Stand Up, Stand Up for Jesus, Faith of our Fathers, We've a Story to Tell to the Nations, from *The Hymnal for American Youth*, by Smith.

Games for Juniors

THE JUNIOR'S need of mental and physical activity may call for outlets through games which need either indoor or outdoor accommodations. Some suggestions for each condition are as follows:

CHASING GAMES: Cat and Mouse, Squirrels in the Tree, Hare and Hounds, Three Deep, Tug of War, Black and White, Blind Man's Buff, Snatch the Handkerchief, Follow the Leader, Treasure Hunt.

RELAY RACES may be played with ten pins, flags, dumb bells, bean bags, chairs and clothes pins. Match box covers passed from nose to nose dowr the line give juniors great fun.

INDOOR RACES such as potato and auto races are suitable for junior boys and girls and are considered great fun.

Adaptations of some of the games suggested above under "Primary" lists still have an appeal to the juniors' love of a good time. Guessing games also are favorites at this time.

REFERENCES TO GAME SOURCES: *Manual of Play*, by Forbush; *Education by Plays and Games*, by Johnson; *Phunology*, by Harbin; *Play Life in the First Eight Years*, by Palmer; *The Mother-Teacher of Religion*, by Betts, (Chapters IX-X).

SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

A FEW of Dr. Lawrance's Sunday-school Beatitudes are here given:

Blessed is the church which believes in the Sunday school, for it will compel the Sunday school to believe in itself.

Blessed is the Sunday school that knows why it exists, for it can hold its head up and look everybody in the eye.

Blessed is the Sunday school that is properly organized for its work, for it knows where it is going and will know when it gets there.

Blessed is the Sunday school that is managed like a bank, for it will have no ragged edges and will command respect.

Blessed is the Sunday school that is in right relationship to the church with which it is connected, for there will be no gravel in the wheels.

Blessed is the Sunday school that recognizes the place of helpful worship, for deep breathing of devotional atmosphere gives poise to the heart.

Blessed is the Sunday school that carries out an adequate, well-balanced program of religious education, for this is the diet that makes for permanency and strength.

Blessed is the Sunday school whose teachers and officers are adequately trained for their task, for they will get results and do their work with joy.—*Extracts from Marion Lawrance, a Memorial Biography by his son, Harold G. Lawrance. Fleming H. Revell Company, New York. Price* $4.00. *Special offer with the* INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION ($2.00 *for one year*). **Both for only $4.00.** *Send orders to the International Council of Religious Education, 5 S. Wabash Avenue, Chicago.*

He Yet Speaketh

THE JUNIORS' SERVICES OF WORSHIP FOR MAY

By Nan F. Weeks

Theme for May: Praising God

First Sunday: Praising God

NOTE: Unless otherwise stated, the hymns suggested in these programs may be found in the *Hymnal for American Youth.* (The Century Company, Publisher.)

PRELUDE (Instrumental): "Spring Song" by Mendelssohn.

CALL TO WORSHIP (Psalm 95:1-3)

Supt.: Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.

Dept.: Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.

All: For Jehovah is a great God,
and a great King above all Gods.

Supt.: This beautiful spring season makes us feel thankful to God for his gift of a wonderful world. Let us thank him in song, for thus shall we "come before his presence with thanksgiving and make a joyful noise unto him with song."

HYMN: "My God I Thank Thee"

DEVOTIONAL SERVICE:

Prayer and Response (Italicized lines to be repeated by the juniors.)
For this beautiful world which thou hast given to us,
We praise Thee, our loving Father.
For our homes and our families and friends,
We praise Thee, our Loving Father.
For flowers and trees and singing birds,
We praise Thee, our loving Father.
For clothing, and for food and drink,
We praise Thee, our loving Father.
For games and play and harmless fun
We praise Thee, our loving Father.
Help us so to live that in all we do and say we may show Thee that
We praise Thee our loving Father.
Amen.

Story: Some men who forgot to show their thanks.—Luke 17:11-19.

Hymn: "When Morning Gilds the Skies."

Conversation: Regarding some ways in which we may praise Jesus.

Scripture: Psalm 105:1-5.

OFFERING SERVICE:

Supt: One of the many ways in which we may praise God is mentioned in Psalm 96:8.

Third year classes: Bring an offering and come into His courts.

Supt.: Why should we be glad to bring our gifts to God?

Second year classes: Freely ye received, freely give. (Matthew 10:8.)

Supt.: What kind of giver is pleasing to God?

First year classes: God loveth a cheerful giver. (2 Corinthians 9:7.)

Collecting of class offerings by junior ushers.

Offering Prayer:
Dear Lord, Thou gavest all to me—
All that the world calls mine,
And of thy gifts I give to Thee,
For all I have is Thine.
—*Helen Talbot Porter.*

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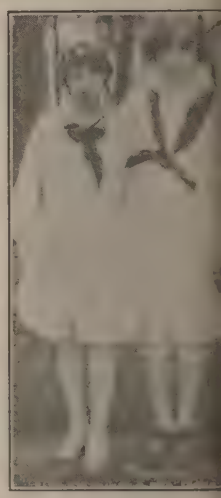

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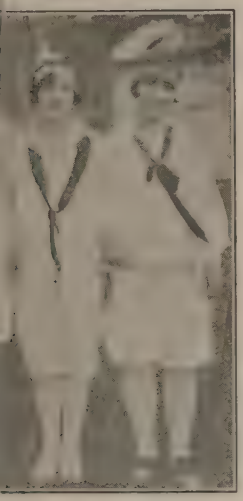

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RESS IN RELIGIOUS EDUCATION

Response: (Sung softly).
All things come of Thee, O Lord,
And of Thine own have we given Thee.
Amen.

FELLOWSHIP FEATURES:

Missionary hymn, announcements, recognition of birthdays, new members, visitors, church attendance, honor classes and the like.

CALL TO STUDY:
Supt.: Give me understanding that I may learn thy commandments. (Psalm 119:73)
Guide me in thy truth and teach me. (Psalm 25:5a.)

LESSON STUDY:

CLOSING HYMN: "How Strong and Sweet My Father's Care."

PRAYER.

POSTLUDE (Instrumental).

Second Sunday: Praising God for Our Mothers

PRELUDE (Instrumental): "Morning Voices" by Grieg.

CALL TO WORSHIP: (See program for first Sunday.)

PRAISE HYMN.

PRAYER of praise and thanksgiving for God's good gifts, especially for the gift of our mothers.

WORSHIP SERVICE:
Hymn: "Love Thyself Last."
Scripture: (Response.)
Supt.: What does Ephesians 6:1 say about our duty toward our fathers and mothers?
Dept.: Children obey your parents in the Lord, for this is right.
Supt.: What do we read in Exodus 20:12 about treating our parents with love and respect?
Dept.: Honor thy father and thy mother.
Supt.: Find in Philippians 2:14 one way in which we may help to make our mothers happy.
Dept.: Do all things without murmurings and questionings.
Supt.: What does Colossians 3:23 say about helping cheerfully?
Prayer: (Thanking God for Christian mothers and asking help as each junior tries to be loving and kind toward his mother.)
Hymn: "When There's Love at Home."

SPECIAL FEATURE: (Recognition of mothers. If the mothers have been invited to be the honored guests of the department, special seats should be reserved for them, and every possible courtesy shown them.)
Recitation: (By a junior.)

OUR MOTHERS

Of all the things God ever made
I think these are the best;
Dear arms in which we first were laid,
That held us first in rest;
Dear feet that tire not day or night,
While walking duty's way;
Dear eyes with dauntless love alight
For us through every day;
Dear lips that are so quick to droop
When we are hurt or sad,
And just as quick with smiles to troop
Whenever we are glad;
Dear hearts and souls which gave us birth;
Our mothers, God's best gift to earth!
—*Ethel Lee Crossman.*

SOME MOTHERS OF THE BIBLE: (Brief biographical sketches by several juniors.)
Jochebed, the mother of Moses.
Hannah, the mother of Samuel.
The Shunammite Mother.
Mary, the mother of Mark.
Mary, the mother of Jesus.

RECITATION: "Mother."

"There's no one just like mother,"
So runs an old, old song.
It's true for me, for you,
And will be all life long.

The world is full of loving,
As anyone can prove,
But the love a mother gives us
Is a special kind of love.

It holds you and it folds you;
It's different from all other.
Oh, the old song says it truly—
"There's no one just like mother."
—*Source unknown.*

SERVICE PROJECT: The formulation of a definite plan to ease the mothers' burdens, by helping in the home—taking care of their own rooms, running errands, helping with household duties in a willing, cheerful way.

HYMN: "God Bless the Home" (*Services and Songs* by Josephine Baldwin.)

God bless the home, tho' humble,
So full of love's sweet light;
God bless the little children
With their sweet faces bright.
God bless the mother tender,
God bless the father, too,
God make us fond and faithful,
God keep us kind and true. Amen.

FELLOWSHIP FEATURES:
Recognition of visitors. (If the mothers are being entertained as special guests of the department, a flower or some other souvenir may be presented at this time.)
Recognition of new members, birthdays church attendance, honor classes and the like.
Announcements.
Recognition of world family. (Prayer for the boys and girls all over the world who do not have Christian mothers.)

HYMN: "O Happy Home." (May be sung to tune *Consolation.*)

O happy home, where thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee.
—*Carl J. Spitta.*

OFFERING SERVICE: (See program for first Sunday.)

CALL TO STUDY: (See program for first Sunday.)

LESSON STUDY.

CLOSING PRAYER:

The Lord be with us as we bend
His blessing to receive;
His gift of peace on us descend
Before his courts we leave.

The Lord be with us as we walk
Along our homeward road;
In silent thought, or friendly talk,
Our hearts be near to God. Amen.

Third Sunday: Praising God in Song

Note: Valuable story material may be found in *Famous Hymns with Stories and Pictures* by Bonsall; *Hymn Stories*, by Elizabeth Colson, *Story Worship Programs for the Church School Year*, by Stowell, Chapter 14.

PRELUDE: (Instrumental) "To a Wild Rose" by MacDowell.

CALL TO WORSHIP: (See program for first Sunday.)

PRAISE HYMN: "We Thank Thee, O Our Father."

PRAYER: Lord's Prayer in unison.

CONVERSATION: (Telling of how the people of all ages have used music as a means of expressing their praise to God. In the preface to her book, *Famous Hymns with stories and Pictures*, Mrs. Bonsall says:

"People have always loved to sing . . . songs of praise to the gods are among the very earliest writings that we have. The singing of hymns was the largest part of the old Egyptian ritual. Four times a day, at sunrise, noon, sunset and at midnight, the priests chanted regularly the praises of their gods. . . . In the time of Moses we first find the Hebrews using sacred songs. When the Israelites crossed the Red Sea, freeing themselves from Egyptian bondage, Moses and Miriam gave them a song of praise." (See Exodus 15:1-18).
The Psalms of the Old Testament are the songs of the Hebrew people."

DEVOTIONAL SERVICE:
Hymn: "The King of Love My Shepherd Is" (Suggested picture, "*The Lost Sheep*", by Soord or "*The Good Shepherd*" by Plockhorst.)
Scripture: (What the Bible says about praising God with music.) Psalm 92:1-5.
Prayer Song: "Father Hear the Prayer We Offer." May be sung to tune Rathbun.)

Father, hear the prayer we offer
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously.

Be our strength in hours of weakness,
In our wand'rings be our guide;
Thro' endeavor, failure, danger,
Father, be thou at our side. Amen.

OFFERING SERVICE: (See program for first Sunday.)

FELLOWSHIP FEATURES: (See program for first Sunday.)

SPECIAL FEATURE:
The story of some great hymn or hymn-writer.*
Hymn (Referred to in story).

CALL TO STUDY: (See program for first Sunday).

LESSON STUDY.

HYMN.

BENEDICTION.

POSTLUDE: (Instrumental.)

*One of the best known and best loved of modern hymn-writers is Fannie Crosby, the blind poetess who wrote several hundred hymns and gospel songs. She was born in New York state in 1823 and lived for almost a century.
When Fannie was a baby she became blind; but in spite of her blindness she was a happy, jolly girl who was always ready for fun.
She very much disliked being pitied because she was blind, and one day, when she was only eight years old she wrote these lines,

"Oh, what a happy girl am I!
Although I can not see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't!
To weep and sigh because I'm blind,
I cannot, and I won't."

When Fannie was old enough she was sent to a school for the blind and she learned so many things there, and learned them so well, that she became a teacher in the school.

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Fourth Sunday: Praising God with Gifts

PRELUDE: (Instrumental) "Evening Song" by Schumann.
CALL TO WORSHIP: (See program for first Sunday).
PRAISE HYMN: "For the Beauty of the Earth."
PRAISE PSALM: Psalm 100 (Repeated or read in unison).
FELLOWSHIP FEATURES: (See program for first Sunday).
OFFERING SERVICE:
Hymn: "O Lord of Heaven and Earth and Sea" (Tune *Almsgiving*).

O Lord of heaven and earth and sea,
To thee all praise and glory be,
How shall we show our love to thee
who givest all?

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe thee thankfulness and praise
Who givest all. Amen.
—*Christopher Wordsworth.*

Responses: (See offering service for first Sunday).
DEVOTIONAL SERVICE:
Story: (How some people of long ago showed their love to God, by bringing him gifts. Exodus 35:1-9, 20-29; 36:3b-7).
Prayer: (That each one may show thanks and praise to God by giving freely to help others.)
Response: Jesus said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25:40).
Hymn: "When Thy Heart with Joy O'erflowing."
CALL TO STUDY: (See program for first Sunday.)
LESSON STUDY.
PRAYER.
POSTLUDE: (Instrumental.)

Fifth Sunday: Praising God by Serving

PRELUDE (Instrumental): "Little Cradle Song," by Schumann.
CALL TO WORSHIP: (See program for first Sunday.)
PRAISE HYMN: "The Heavens Declare Thy Glory."
PRAISE PSALM: Psalm 19:1-6.
PRAYER.
OFFERING SERVICE: (See program for first Sunday.)
FELLOWSHIP FEATURES: (See program for first Sunday.)
MEMORY DRILL.
HYMN: "Work, for the Night Is Coming."
STORY: (A man who showed his love for God by serving.)*
WORSHIP SERVICE.
Hymn: "Let Not Thy Hands Be Slack."
Scripture: (Jesus teaches that we may prove our love to him by helping others.) John 21:15-17.

Prayer:

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do
As best it pleaseth thee.

Our skill of hand and strength of limb
Are not our own, but thine;
We link them to the life of him
Who made all life divine. Amen.

CALL TO STUDY: (See program for first Sunday.)
LESSON STUDY:
CLOSING HYMN: "Father Hear the Prayer We Offer."
PRAYER.
POSTLUDE: (Instrumental.)

*Stories of noble lives dedicated to the service of God and of their fellow-men may be found in *Fifty Missionary Heroes Every Boy and Girl Should Know*, by Johnson (Publisher, Revell.)

OUR PUPILS FOR CHRIST

By John M. Somerndike

IN ALL our consideration of the various plans of organization and grading and the methods of conducting the work of the Sunday school, we need to remind ourselves repeatedly of the supreme purpose of our task. We have a goal—a very definite goal—but we are in danger of losing sight of it in our zeal for efficiency. We must guard against the tendency to become too deeply concerned with the task of keeping Sunday-school machinery operating efficiently and depending largely upon mechanical processes.

The Evangelistic Emphasis

WHATEVER may be the method under which we operate, it is fundamentally true that the Sunday school is a great spiritual enterprise. A movement whose membership in America alone is nearly twenty million individuals, meeting regularly, in groups large and small, under widely varying conditions, but with one common textbook, the Bible, could not maintain itself without a deep spiritual purpose, clearly defined and understood. It is frequently stated that the aim of the Sunday school is to develop Christian character; but upon what foundation is Christian character to rest? It is mockery to teach the rising generation to be kind, honest, virtuous, and to practice the principles of brotherhood, without directing them to the great Source of all goodness and purity and uniting them to Christ, whose indwelling presence will transform their natures and by the power of whose Spirit they shall be enabled to prevail against the onslaughts of evil.

THESE important words concerning Sunday-school evangelism are from *The Sunday School in Town and Country. By John M. Somerndike. 151 pp. Price $1.25. The Westminster Press, Philadelphia.* The author of this manual has had for a number of years country-wide observation of the operation of smaller Sunday schools. He is expert in presenting workable plans. Superintendents and teachers in rural and village Sunday schools will find ready help in this well-written book. The following chapter titles show the scope of the book: The Development of the Sunday-School Movement — Organizing and Grading the Sunday School—The Superintendent and the Pastor — Lesson Courses — Building and Equipment — Practical Plans for Building up the Membership and Attendance—Leadership Training—Missionary Instruction and Offerings—Our Pupils for Christ.

Bringing Pupils to a Decision

ANY Sunday school, no matter how perfect its organization, is a failure if its pupils receive no impulse to make an open declaration of their faith in Christ, accepting Him as their only hope of salvation, giving themselves to Him in loyal service, and glorifying Him in their daily lives.

That the Sunday school is not measuring up to its responsibility in evangelistic emphasis is apparent from the fact that out of every five Sunday-school pupils only two are led to accept Christ and unite with the church, while three pass out beyond the influence of Sunday-school teaching into lives of indifference and neglect.

The Sunday School's Opportunity

IT IS a well-attested fact that the majority of conversions take place in youth. The age of conversion has gradually moved backward until we can say that at least five-sixths of those who are received into our churches upon profession of their faith are under twenty years of age. This is due largely to the work of the Sunday school, and to the wise and tactful cooperation of pastors and teachers in bringing the boys and girls of the adolescent age into a living faith in Christ as their Saviour and Friend. No form of evangelism offers greater opportunities or greater rewards than that of awakening within the souls of eager boys and girls a consciousness of the love of

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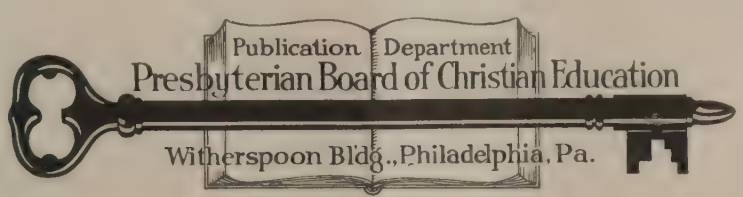

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God. Under proper guidance, it is not difficult to bring them to the point of accepting Christ as their Saviour and surrendering their lives to Him, and then to teach them to rely upon the power of the Holy Spirit to guide their footsteps in paths that will lead them to the Father's house.

The Teacher's Example

THERE can be no set rule for the work of soul-winning. The character and the personality of the teacher, as well as the quality and method of the teaching, are important factors, but above all, the guidance and influence of the Holy Spirit must constantly be sought and recognized. It is undoubtedly true that the success or failure of any Sunday school in bringing the pupils into church fellowship largely depends, so far as human instrumentalities are concerned, on the Sunday-school teachers. Their intimate and confidential approach, their knowledge of the individual dispositions and temperaments, and their sympathetic consideration of the environment of their pupils, afford opportunities which are given to no other person for reaching their hearts, winning their love and confidence, and leading them into a joyful acceptance of Christ. Unless the teacher cultivates a spirit of comradeship with the pupils through these channels, little can be expected in gaining the goal toward which all our work should be directed.

Personal Work

MUCH personal work must be done. Constant nagging about "joining the church" will never appeal to the boys and girls in a way that will bring a satisfactory response. We should rather seek to awaken within their hearts a consciousness of God, and help them to realize the real presence of Christ in the heart, as the essential factors in the consecration of life to Him.

Decision Days

DECISION days are useful for the influence which the decision of one pupil may have on another, but decision should not be considered a public profession. If properly followed up, decision day services are frequently found to be effective, but careful and tactful personal work should be done. The best results are obtained by a wise selective process by which, under the advice of the teacher, the pupils who have expressed a desire to follow Jesus may be gathered into a pastor's communicant class, where they may be instructed with reference to the Christian life and the meaning of church membership.

The Kingdom of God will come only when Christ's followers fully realize that their greatest opportunity lies in the Christian nurture of the rising generation. We should cease to complain about our losses and expend our energies upon the conservation of the boundless potentialities of the childhood of today. The Sunday school has proved its adaptation of this task. With the practical methods now available, and with the cooperation of the other agencies for Christian instruction and training, which are of more recent origin, we may confidently expect still greater results from its work in the years that are before us.

HOW TO ORGANIZE A GROUP OF BOYS

By A. J. Gregg

IN NO one particular phase of work with boys is there so much cloudiness and lack of right procedure as in the organization of the group life. Even skilful leaders are likely to miss the way in this important aspect of boy leadership.

Practice is exceedingly varied. One leader rushes into the task of organizing his group the first time he meets them. He is one end of the scale; while the most skilful leader will allow the purpose, the method, and the activity of the group to determine its organization. In between these extremes are the boys' organizations with their definite requirements, which leaders use in guiding the groups in organizing. It is difficult to see clearly here, but leaders must.

Experience shows that the first meetings of the group organized under standardized boys' organizations are full of interest, because of their novelty, their country-wide appeal, or their appeal to the general interests of boys. Certainly, out of the wide experiences which groups of such organizations have had, there ought to be interesting opening and organization procedures.

The test comes, then, when the first novelty has worn off and the procedure itself, or organization itself, ceases to hold the main interest. At this point the truth emerges. To the extent that boy interests were the main reasons for taking up the organization, the interest is likely to go on. To the extent that the leaders chose the organization and thrust it upon the boys, there may now come a question of "What next?" and the old confusion of boys' interests against leaders' desires. When this is so, there is lack of skill which must be recognized.

If, after the first novelty has worn off, the leader sees that the group has not touched vital interests, he may well question whether he has chosen wisely in organization. He may question whether or not the organization belongs to him or to the boys. He will need to determine how they may come into ownership and directorship under his guidance, for reality must be reached. The group organization must give opportunity for dealing with reality, with the vital issues which make up the life of the boy, with the interests which inhere in the group, giving opportunity to widen their outreach and enrich their meanings.

The love of standardization has led agencies dealing with the American boy into the fallacy of applying standardized organizations, methods, programs, and ideals to boys, in wholesale fashion. It will be many years before the lovers of boys will be able to make a case for the opportunity which all groups should have of developing their own organizations out of their own interests.

Natural Gangs Form Around Common Interests and Activities

IF IT WERE possible here to describe the various natural gangs which have been known by Boys' Work Secretaries, it would be found that some main interest or interests gave meaning to the main features of the organization which bound them together. There is a richness of meaning about a natural gang which comes but seldom in the standardized group. Similarly, in some naturally formed or gradually grown Sunday-school groups we have seen peculiarities of organization which are directly due to driving interests within the group. From natural groups, whether under Christian citizenship leadership or not, enriched meanings are multiple, because the organization expresses the driving interests of the boys who give it their loyalty.

So, in the matter of organization, the leader must consider his skills, and test them out against the range of experience.

THESE practical suggestions are taken from *Group Leaders and Boy Character. By A. J. Gregg. 227 pp. Price, $1.00. The Association Press, New York.* The author of this, the best book for boy leaders, has for years thought through the plans offered. He knows the subject from a to z without skipping a letter. His wide observation of work with boys and his unusual training give him pre-eminence in this field of adolescence. He skilfully treats these subjects: Leaders and Boys—Program Building—How to Begin—How a Boy Learns—The Reasons for the Democratic Method Within the Group—The Democratic Method and the Purposes of a Group—What is Involved in All-round Living?—A Boy's Everyday Activities—Group Activity: Its Selection and Effect—Free-time Individual Activities—How to Organize a Group—The Leader and the Individual Boy. (Charting Interview)—How to Estimate the Results of a Program—Younger and Older Boy Comparisons—Group Discussions, a Democratic Method.

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The "Sayings of Children" Contest

This contest, announced in the September JOURNAL, proved an exceedingly interesting one but a hard one to judge. The JOURNAL is grateful to the painstaking work of the judges who proved themselves quite equal to their long and difficult task. There were three judges: one, a mother of four children, two boys and two girls; two, a church-school specialist in work with children; and three, a child psychologist.

There were more than seven hundred sayings submitted, and it is interesting to note that the prize winners represent fourteen different states. Some of the best sayings are printed on this page; others will appear from time to time in the JOURNAL.

* * * * *

PRIZE WINNERS OF THE BEST SETS-OF-FIVE SAYINGS

First Prize

Mrs. Ralph McEntire, Topeka, Kansas

Second Prize

Ezra Flory, Elgin, Illinois

Third Prize

Mrs. Alice Eisenbise, Chicago, Illinois

Fourth Prize

Miss Janie Hendrix, Macon, Georgia

Fifth Prize

Mrs. Dana Wright, Jamestown, North Dakota

The Next Thirteen Best Sets-of-Five Sayings:

Mrs. Francis C. Stifler, Wilmette, Ill.
Rev. George L. Cutton, Cortland, N. Y.
Miss Nathana L. Clyde, Philadelphia, Pa.
Mr. F. Harvey Morse, Maplewood, Mo.
Mrs. B. Strout Stevens, Brockton, Mass.
Miss Edna Applegate, Thorntown, Ind.
Mrs. Clare Feenstra, Moro, Ore.
Miss Bertha Pownall, Centerdale, Ia.
Miss Barnett Spratt, Greenville, S. C.
Mrs. Gerald Shreve, Plymouth, Ind.
Miss Cora E. Wilcox, Pasadena, Calif.
Mrs. R. S. Williams, Grinnell, Ia.
Mrs. C. M. Hincks, Toronto, Ont.

Ralph, aged four, was much interested in the campaign experiences of his father who was a candidate for county treasurer. One morning the minister called at their home, and Ralph answered the bell.

"Good morning, Ralph," said the minister as he greeted his tiny parishioner, "is your father home?"

"Not today," answered Ralph, "he is out shaking hands with the 'dear people.' "—*Mrs. McEntire.*

* * *

Gareth, aged four-and-one-half, was asked, "Are you asleep?" He answered, "Don't bother me, I'm telling myself a story!"—*Ezra Flory.*

* * *

I visited in a home one fall where the little boy and girl used the same button hook to button their shoes. Sometimes they both wanted it at the same time, so I told the boy to use it and I buttoned the little girl's shoes with my fingers each morning. One morning I got up very late and, while I was eating a lunch, the mother noticed Flora's shoes were not buttoned. She said, "Flora, why is it your shoes are not buttoned?"

Flora replied, "Why, mama, my button hook is eating."—*Mrs. Eisenbise.*

* * *

The four-year-old twins, Frances and Janie, were having a dispute over something which both wanted. Finally Janie yielded and, turning to Frances, said, "I hope you are settlefied now."—*Miss Hendrix.*

* * *

Frank, aged eleven, in Bible school, "Honor thy father and thy mother so you can stay up late at night."—*Mrs. Wright.*

Five-year-old Frances Rae followed her mother patiently through three cemeteries, helping her find the graves of her girlhood friends, then she sighed, "Seems like most of the folks we've seen since we reached grandpa's are dead ones."—*Miss Applegate.*

* * *

One day Phyllis came to visit Mamma. Mamma tried to be an agreeable hostess and inquired for the babies.

"Are your children well?"

"Yes'm."

"How did you teach them to be good?"

"Oh, I didn't have to teach them. God sended them down all nice and good."—*Mrs. Stifler.*

* * *

It was Christmas eve. Jean had said her prayers, but she still knelt in silence. "What are you doing, dear?" asked mother.

"I'm wishing the Lord a happy birthday."—*Mrs. Feenstra.*

* * *

Little Jean, just four years old, felt very grown up after baby sister came. One day her mother asked her if she wanted to take her nap in her kiddy coop. "No thank you," said Jean, "I'll sleep in the open bed. I'm not interested in kiddy coops any more."—*Miss Pownall.*

* * *

Instead of the grace at table, Miss *Four Years* started to say a memorized prayer. Realizing her mistake she stopped and said with a chuckle, "Well, I guess God will laugh at that!" then reverently said the blessing as if nothing had happened.—*Mrs. Stevens.*

* * *

Ruth, three-and-one-half years, "Mother, where is the sun when it rains?"

Mother: "Behind the clouds."

Ruth: "It goes back there to keep dry, doesn't it?"—*Mr. Morse.*

* * *

When I was five years old, my parents kept a cow. One day my mother wanted to bake, but had no sour milk, so she sent me to a neighbors to buy some. The neighbor, knowing we always kept a cow, said, "Haven't you people a cow anymore?"

"Oh, yes," I replied boastfully, "but our cow doesn't give sour milk!"—*Mrs. Shreve.*

* * *

A little girl was put into a dark closet for being naughty and was told to ask God to forgive her. She was so quiet that the mother went to learn the reason why she was so still. When the mother opened the door a saucy face met hers. She asked the child if she had asked God to forgive her. "No, I ain't, but I've spit on your new shoes, and I've spit on your new hat, and I've spit on your coat, and I've spit on all your pretty dresses, and now I'm waiting for some more spit!"—*Mrs. Williams.*

* * *

A little girl had been to visit the shrine of St. Anne at Montreal. St. Anne was the mother of the Virgin Mary. This girl's explanation of her trip was, "I have been to visit God's grandmother."—*Mr. Cutton.*

* * *

Four-year-old Fred stood looking out the window when a load of baled hay drove by. Reminded of his favorite breakfast food, shredded wheat biscuit, he called out excitedly, "Oh, sister, come see the big load of breakfast food!"—*Miss Clyde.*

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THE CHURCH-SCHOOL SECRETARY

By George Ezra Huntley

THE SECRETARY invited Hope and Arnold to his home for dinner and in the afternoon explained in detail just how he did his work. In fact, he worked in their presence, for they discovered that only a part of his task was performed while the school was in session.

"This is my contribution to the cause of the Lord," he told them. "My pastor understands that, while I am interested in every phase of our church's activity, I intend to concentrate my efforts right here on the big job that has been put into my hands. I could do a thousand things poorly, but I prefer to do this one thing well. Yes, I put a lot of time into this work and a lot of thought; moreover, believing it to be very sacred, I put a lot of *prayer* into it."

Arnold and Hope decided to make out in black and white a comprehensive statement of what a secretary of the Good Tidings school might do, if he had all necessary time, material, and all necessary cooperation. They believed that such an outline would be a helpful guide in planning exactly what, under existing conditions, could be accomplished. Here are the twenty-five points that they set down.

* * * * *

To secure enrollment cards for all members, giving data in regard to addresses, classes, church relationships, and relatives who should come into the school at once or later, and in the cases of children, ages and positions in the day school.

To enter on enrollment cards additional information from time to time.

To keep an accurate record of the attendance of each member of the school.

To report school membership each week, comparing it with that of the corresponding date of the previous year and the previous month.

To prepare graphic charts showing increase in membership.

To report to membership committee and superintendent any pupil in apparent danger of leaving the school.

To record any losses in membership, giving pupils' reasons for leaving.

In cases of removal from Bellingham, to report to some school in town to which pupils have gone.

To report to membership committee and superintendent any probable new recruits as suggested from cards of present members.

To report attendance each week, comparing it with that of the corresponding Sunday of the previous year and the previous month.

To make prominent the largest previous attendance of the school.

To prepare graphic charts or to use the "thermometer" or other device for emphasizing comparisons in attendance.

To have charge of the roll of honor for regular attendants.

To have charge of the system of honorary pins given for regularity of attendance.

To report absentees to teachers, calling attention to the number of successive absences.

In case of continued absence to report the matter to the superintendent and the pastor.

To send greetings to all absent pupils, varying with the number of absences.

To call attention of teachers to any significant facts gleaned regarding pupils.

To supply visitors with credit cards which may be turned in to their own schools.

To send parents occasional reports of what the school is doing, and of what it requires.

To help the superintendent in securing newspaper publicity.

To notify officers and teachers of midweek conferences and to keep accurate record of such meetings.

To make reports of the school to the denominational and interdenominational church-school associations.

To conduct the other correspondence of the school.

To carry himself with a spirit of optimism and aggressiveness that will help to make the school happy and successful.

* * * * *

WHEN THIS list was first set down, Arnold threw out his hands in appeal. "Worshipful superintendent," he cried, "it just happens that I have only a hundred and sixty-eight hours a week! Don't you think that I ought to be allowed at least one in which to eat and another in which to sleep?"

Hope, however, knew that detailed planning and clear thinking did not necessitate additional labor.

"Possess thy soul in patience, Most Honorable Scribe," she said; "if you will give me three hours a week, one while the school is in session, one on Sunday afternoon, and one on a week-night, you may have the other hundred and sixty-five to follow your own sweet will. You will, of course, have what assistants you need to attend to different phases of your work. For instance, I can get Jack Twombly, who is a genius with his pen and ruler, to make out your graphic charts; and I can get Flora Hendrickson, who has a clear head and devoted heart, to take entire charge of the honor roll and the pin system. Moreover, as we learned at Provinceburg, the printing press will do a large part of your work for you."

Arnold expected to attempt only a few portions of the work at first, but he soon found that his task simplified itself and grew intensely fascinating. Enrollment cards, giving space for the necessary facts about the pupils and their families, were printed and, under the direction of the teacher, were filled out, so that he at once had a clear understanding about the constituency of the school. These were filed for frequent reference and alteration.

The old class record books were abandoned and a card system was substituted, each class having a double pocket envelope, one side being for the cards of pupils present, and the other for the cards of absentees. Only a moment of class time was required to separate the cards, which were properly punched by the secretary when they came to the desk. Each card, by its perforations, revealed at a glance the record of its owner.

Arnold and his helpers were able, in a few minutes during the session, to compute the attendance for the day and to make the required comparisons, so they were always ready to give their reports at the closing assembly and to have them posted where every attendant could see them as he left the church.

Mr. Bendergast's printing press proved to be one of the valuable allies of the

THIS article, "The Church School Secretary," is an extract from a book entitled *Hope Victoria at the Helm*, by Dr. George Ezra Huntley. The chapter from which this quotation is taken is "A Scribe for Her Majesty." The book has fourteen stirring chapters. 207 pages. Price $1.50. Published by Fleming H. Revell Company, New York.

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church school, and that peculiar gentleman once more manifested his eccentricity by declining to accept payment for any of the work that he did. Points six and nine made necessary the preparation of blanks to be filled out in duplicate and mailed to the membership committee and the superintendent; point eight required a form letter to be sent to out-of-town pupils; points fifteen and eighteen called for report blanks to be filled out for the information of teachers; point sixteen demanded notes for the benefit of the superintendent and pastor; this proved but the beginning of the use of printer's ink. Many suggestions were drawn from the published volumes on church-school administration, though it was necessary, of course, to adapt the ideas to the local needs at Good Tidings.

One of the most important points was number seventeen. No wandering member was allowed to think that he was unmissed or unregretted. A "follow up system," approaching in persistence that of a modern business house, was devised, but extreme tact was used in order that it might do more good than harm. To some of the pupils appropriate picture cards were sent, expressing the hope that there would be immediate return to the school, these cards being varied week by week, and, if not successful, being followed by carefully-worded letters. With other and older members, the letters were sent for each absence. As time went on, experience taught the secretary what was likely to be successful in each case, and he was quick to vary his method when it seemed desirable. He never made the mistake of believing that a card or letter was as effective as a personal call by the pastor, superintendent, or teacher. He and Hope were quite persuaded that attendance at church school should approximate in regularity that at day school and should not be a matter of mere momentary whim or convenience. Happily they secured the agreement and cooperation of both parents and pupils.

* * *

EACH Sunday afternoon Arnold secluded himself with his blanks and made up a batch of mail for officers, teachers, and pupils. It took but little time, and he delighted in the systematic work.

In point twenty-five, calling for optimism and aggressiveness in his personal bearing, Arnold found a great opportunity. He was gifted with the qualities of a good mixer and a good platform man, and he made the reading of his reports a feature of the closing service to which even the wriggly boys looked forward. No contrast could have been more pronounced than that between Miss Margaret Mortan and her successor. When she gave a report it seemed as though the sun was setting, but when Arnold gave one it seemed as though it was noonday in glorious weather. Whether he used the word "progress" or not, the thought was always conveyed by voice and his manner.

In less than a month it was clearly apparent that the work of the new secretary was bringing results. The graphic charts showed increase in membership and increase in attendance. That was not all, however, for it seemed that fresh interest and vigor prevailed throughout the entire school. It was understood, of course, that the test must come later, when the charm of novelty had passed, but that a most promising beginning had been made no one could doubt.

"Arnold and Hope are going to make a great team when they are married," said Mrs. Lombard.

"They are a great team now in that church school of ours," replied Deacon Carrington, "and we've got them harnessed to just the proper load!"

MAY WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Anna Branch Binford

General Theme: Love

A WORD TO THE WISE (Program Committee) is sufficient. Quite recently, in a young people's division, the president of the senior department opened the worship program by announcing, "This morning our theme is Love."

What do you think of such an announcement? If the atmosphere, attitudes, music, prayers, pictures, Bible passages —all the elements in fact which make up the program—are charged with the spirit of Love, it will surely be unnecessary to announce the theme. And just as surely, if the elements of the program do *not* get over the theme, mere announcement of that theme will be useless.

TIME: Each of these programs is planned for an opening worship period not to exceed twenty minutes.

OFFERING: This should undoubtedly be a part of the worship program in the young people's division, but, because the object to which the offering is to be devoted so largely influences the manner in which it is taken and its place on the program, it seems wisest to leave all decision about these two things to the program committee of the local church.

The following brief responsive service may prove suggestive in planning the offertory:

LEADER: All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

ALL: And of all that Thou shalt give me I will surely give the tenth unto Thee.

LEADER: Bring ye the whole tithe into the storehouse. Prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven and pour out a blessing.

ALL: Honor the Lord with thy substance and with the first fruits of thine increase.

First Sunday: The Wonder of the Love of God

CALL TO WORSHIP: sung by concealed voices.

Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of Thee;
Heaven and earth are praising Thee:
O Lord, Most High.

(This is the chorus of the familiar hymn, "Day is Dying in the West.")

READING IN UNISON: Psalm 19:1-6.

SONG: "Come Thou Almighty King," to be sung standing. (See that this is pitched low enough for adolescent voices.)

A SCIENTIFIC FACT that helps us to realize the mighty power of God, our Father. To be told by a pupil.

"Although light travels so quickly—186,000 miles in a second—some of the stars that shine tonight are so far away that the light we see may have left them before Jesus Christ was born."

No wonder King David had his chief musician set to music these words for Israel to sing:

"When I consider Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast ordained;
What is man, that Thou art mindful of him?
And the son of man, that Thou visitest him?"

Shall we rise and acknowledge God's wonderful love to us by singing the Doxology?

JOHN 3:16 said in unison.

SONG PRAYER: "Dear Lord and Father of Mankind." (Sing verses 1, 2, 4, 5, seated, with bowed heads.)

PLAY SOFTLY: this air as the pupils go to their classrooms.

Second Sunday: The Man Of Love

(This program was effectively used by the First Presbyterian Church of Spartanburg, S. C.)

QUIET MUSIC: "I've Found a Friend, O Such a Friend," played softly by the pianist.

SOLO: "I've Found a Friend, O Such a Friend."

LEADER: Behold what manner of love the Father hath bestowed upon us.

ALL: Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never

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rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness; always slow to expose, always eager to believe the best, always hopeful, always patient.—*Moffatt's New Testament; I Corinthians 13:4-7.*

SONG: "I Love to Tell the Story," sung by all, standing.

LEADER: The man of love speaks, shall we listen? John 15:1-13. (To be read by a young woman.)

LEADER: A modern carpenter speaks, shall we listen to what Robert McIntyre, the poet, makes him say? (To be read by a young man.)

I wish I had been His apprentice, to see
Jesus each morning at seven
As he tossed his gray tunic far from
Him, the Master of earth and of
heaven,
When He lifted the lid of his work chest
and opened His carpenter's kit
And looked at His chisels and augers
and took the bright tools out of it.

To hear Him say softly, "My helper,
now bring me the level and rule."
To hear Him bend over and teach me the
use of the artisan's tool.
To hear Him say, "This is a sheep gate,
to keep in the wandering flock,"
Or, "This is a stout oaken house sill. I
hope it will rest on a rock."

And sometimes His mother might bring
us our meal in the midsummer heat.
Outspread it so simple before us, and
bid us sit down and eat.
Then with both of us silent before Him,
the blessed Messiah would stop
To say grace, and tremulous glory
would fill the Nazareth shop.

SONG: "O Love That Will Not Let Me Go," sung by all, seated.

SILENT PRAYER: (Praying that such love may fill our hearts.)

PRAYER SONG: Tune, "Take My Life and Let It Be." Sung by all with bowed heads.

"Take my love; my Lord I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee!"

LEADER: We ask this in the name of Him who taught us to pray: "Our Father, who art in heaven," etc., etc.

Third Sunday: The Test Of Love

OPENING MUSIC: After striking clearly the opening chord, the pianist will play through once the accompaniment to the

OPENING HYMN: "Immortal Love Forever Full." (Sing all of this, standing.)

LEADER: Jesus sets certain tests by which we may know whether we really love him.

"And this is the message which we have heard from him and announce unto you that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light; as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

This is the Light Test.

ALL: Lord, help us to stand this test of love.

LEADER: For this is the message which ye heard from the beginning, that we should love one another. Let us not love in word, neither with the tongue; but in deed and truth.

This is the Love Test.

ALL: Lord, help us to stand this test of love.

LEADER: And this is his commandment, that we should believe in the name of his Son Jesus Christ. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

This is the Faith Test.

ALL: Lord, help us to stand this test of love.

LEADER: He that doeth good is of God:

he that doeth evil hath not seen God.

This is the Life Test.

ALL: Lord, help us to stand this test of love.

SONG: "Lord, speak to me that I may speak." (Use stanzas 1, 2, 3, and 6.)

A MAN WHO STOOD THE TEST OF LOVE: Luke 10:30b through 36. (Read by a young man or woman.)

QUIET MUSIC: as pupils go to instruction period.

Fourth Sunday: The Challenge Of Love

CALL TO WORSHIP: Several chords struck on the piano, clearly but reverently.

Leader: "My soul waiteth in silence for God only: From Him cometh my salvation."

All: "God only is my rock and my salvation: He is my high tower: I shall not be greatly moved."

SONG: "O Jesus, Thou art Standing Outside the Fast Closed Door." (Sing only one stanza.)

LEADER: A young university friend of mine had a pretty uncomfortable experience last winter. He planned to surprise his home people by a visit. Owing to a blizzard, the train, which usually got in about six p. m., arrived after midnight. His home was in the suburbs. No taxi-cabs were running, and, when he had plowed his way for nearly an hour through the snow-drifts, he was cold, tired, and anxious for a warm welcome and a bed. Instead, it took him half an hour to arouse any member of his comfortably sleeping family. And the entrance door facing the north-east got the full fury of the winter storm.

"Do you know," he said when he told me this story, "I realized as never before what it means to stand outside and knock in vain for entrance. It gave me a new understanding of those Bible words about Christ. You know them: 'Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.'"

Our opening hymn is founded on that picture of Christ knocking at the door.

(If possible the leader should show here a large copy of Holman Hunt's or Hofmann's picture of "Christ at the Door.")

Shall we sing the other stanzas of that hymn with this vivid picture in our minds and hearts?

SONG: "O Jesus, Thou art Standing" (Stanzas 2 and 3.)

POEM: (To be recited reverently and simply by some one used to pubilc speaking. Avoid elocutionary effects. This is a worship program, not a performance.)

Shall we rise and acknowledge God's wonderful love to us by singing the Doxology?

JOHN 3:16 said in unison.

SONG PRAYER: "Dear Lord and Father of Mankind." (Sing verses 1, 2, 4, 5, seated, with bowed heads.)

PLAY SOFTLY: this air as the pupils go to their classrooms.

Second Sunday: The Man Of Love

SILENT PRAYER: that we may remember to keep the doors of our lives and homes open to the seeking love of Jesus.

LEADER: closes with—"We beseech Thee to hear us, Dear Lord."—Amen.

FOR RECESSIONAL: Repeat on piano the music of only hymn sung on this program.

Fifth Sunday: Songs Of Love

(Plan today to use only music used in

At the Birmingham Convention

It will be a busy and a happy time for the delegates. The days will be filled with the convention sessions, the many conferences and the meetings of various kinds. You may wonder how you can take all of them in.

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there is something else just as important. You will not get all the good out of the convention unless you manage to find time enough to visit the exhibit halls in the First Christian Church.

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How to look—The descriptions herewith are necessarily brief. These items are mentioned as a service to you. Make a memorandum of the material in which you are especially interested, so you will not forget to see it when you go to the exhibit halls.

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Large Pictures: A set of eight pictures to be used at various times. Six are child-life pictures printed in colors and two are Bible pictures suited to the interest of children. The Bible pictures are reproduced and hand tinted in four colors for exclusive use in this course.

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For those intrusted with the high mission of teaching the children, programs are suggested for Beginners and Primary grades. Stories, songs and games are given in the book, and an exhaustive list of stories suitable for use are given with their sources. A number of Bible stories to be told are included. A section dealing with the church nursery is included also.

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the four worship programs for this month. Use nothing else except Bible readings on which the music is founded.)

CALL TO WORSHIP:

Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of Thee;
Heaven and earth are praising Thee:
O Lord Most High.

READING: (By a pupil) Psalm 19:1-6.

SOLO: "I've Found a Friend, O Such a Friend."

READING: (By a pupil) John 15:13-15.

PRAYER-SONG: Sung by all seated with bowed heads. "Lord, Speak to me That I May Speak."

READING: (In unison) I Corinthians 13:1-8.

SONG: "O Jesus, Thou art Standing."

CLOSING PRAYER: (By leader.)

Jehovah God, maker of heaven and earth, we thank Thee for the wonder of Thy love, which can hold the sun and the stars in their places and yet remembers each one of us.

Jesus Christ, we are glad that the Savior of the world was also the Man of Love, who came not to be served but to serve.

O God the Father, God the Son, help us to choose Thy way of Love; to test ourselves by Thee; to so live, that those among whom we live and work and play may know that we have been with Jesus. Amen.

CLOSING MUSIC: "O Love, That Will Not Let Me Go." (Played softly as classes go to instruction period.)

ARE THERE FIVE FORMAL STEPS IN TEACHING?

By W. C. Bower

THE "five formal steps in teaching" that were elaborated by the Herbartians rested upon a three-fold point of view. They were designed for use in transmitting effectively the accumulated knowledge of the past. As a consequence, they had their beginning and end in subject-matter, and subject-matter of a particular sort—historical subject-matter. As a corollary of this first consideration, they were designed primarily for the use of the teacher, not for the learner. Furthermore, and in conformity with both of these considerations, they were designed for the guidance of a process that was authoritative and entirely external to the learner. The theory that was back of the procedure was that the mind of the learner was being "formed" by forces and processes entirely outside himself and in which he had no part. Under this approach the initiative lay wholly with the instructor. Objectives were set for the learner, materials were selected entirely without reference to his choice, and responsibility rested in other hands than his. His part in the whole procedure was a passive and memoriter response.

The "five formal steps" that grew out of these viewpoints determined the traditional procedure in instruction. They were: (1) preparation, by which the instructor called up knowledge already present in the mind of the learner as an apperceptive basis for the new knowledge; (2) presentation, by which the instructor presented the new knowledge in a clear and impressive manner; (3) assimilation, by which the new knowledge was interrelated with the other bodies of knowledge already present in the mind; (4) generalization, by which the learner was led to form accurate concepts and attach correct definitions to them; and (5) application, by which the newly acquired knowledge was applied in new situations. This last step is the basis for the slogan of the older methodologist, "No impression without expression." It is the basis for the so-called "expressional work" that has been and is now so widely used in religious education.

This Herbartian methodology has dominated for a long time, and still dominates, the practice of education, both secular and religious. Around it has been developed a technic of teaching that has been unusually successful in imparting knowledge. Around it has grown up a standardized type of school architecture with its desk for the teacher, who presides in authority over the classroom, and its formal rows of seats in which pupils learn their lessons and from which they recite back to the teacher.

THESE timely words are from *The Curriculum of Religious Education. By W. C. Bower. 283 pp. Price $2.25. Charles Scribner's Sons, New York.* Dr. W. C. Bower, of Lexington, Kentucky, is chairman of the International Curriculum Committee and here presents the best of his ripe scholarship in this field. It is a real contribution to all religious educators who are vitally interested in curriculum construction. There is a valuable bibliography. The chap er titles are: The Curriculum as Discipline—The Curriculum as Knowledge—The Curriculum as Recapitulation—The Curriculum as Enriched and Controlled Experience—The Worth of Present Experience—The Nature of Experience—How Experience is Enriched and Controlled—The Origin and Function of Knowledge—The Principle of Reality—The Principle of Continuity—What Constitutes the Curriculum—The Analysis of Experience—Historical Subject-Matter—Method as Widening Experience—Religious Education Through Social Participation—The Principle of Adaptation—A Dynamic Curriculum.

When the focus of attention is shifted to the redirection of experience, the Herbartian methodology becomes practically useless. Dealing at first hand with experience requires that a new set of "steps" be formulated. The assumptions and viewpoint that govern the nature and order of these steps have been set forth in the discussions in the foregoing chapters. These steps rest upon the nature of experience and the technic of its control. When these findings are translated into procedure they yield the following steps: (1) the analysis of the situation which confronts the learner, with a view to discovering its essential elements; (2) a search for the possible outcomes of the response, with an evaluation of each outcome; (3) a search of the past experience of the learner for the ideas, attitudes, ideals, and habits that have any bearing upon the present situation; (4) a search of historical subject-matter for the experience of others that is capable of throwing any light upon the present situation; (5) a choice of the outcome that is in accord with the best ideals of the person and of the race; (6) the actual trying out of the chosen outcome; (7) the reduction of the chosen outcome to a dependable habit. These steps have yet to acquire a smooth technic, and to build around themselves a school organization, including a physical plant, within which the management of actual life experience can go on effectively.

When related to experience, the distinction between "general" method and "special" method tends to disappear. The steps just outlined constitute the fundamental procedure in dealing with all types of situations. They also furnish the technic of approach to any particular situation. The unique quality of the response to any given situation will depend upon the factors involved in the situation, the number and character of possible outcomes, the unique elements in the past experience of the learner as respects knowledge, attitudes, and ideals, the available source materials in historical subject-matter, and the approach, resourcefulness, and skill of the learner in executing each of these steps.

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TRAINING THE LEADERS OF YOUNG PEOPLE

By Herbert Carleton Mayer

THE WHOLE problem of what should go into the training of leaders is too involved to be discussed here, yet it may be well to touch it briefly. There are five bodies of matter which should be included in a curriculum of training. First, there is the material of personal enrichment. This should never be neglected when we are dealing with young people. Social leaders must not live threadbare existences. Life will only be worth while as it is deep and rich in the worth-while things of human history. The second material which should be included is the foundation of social sciences. These are a prerequisite for any leadership in society. A thorough basis of the underlying principles that govern the actions of mankind will be the substructure of specialized work. Next, there must be a careful study of the principles of religious education as the immediate theory governing the details to be considered. In the past this has been ignored too often, with the result that much so-called religious education is little more than "wild beating of the air." The same mistakes have been made over and over again because the trusted leaders have not understood fundamental principles. In the fourth place, there must be a thorough study of the materials of religious education. This is an absolute necessity to save the program from future shallowness. Finally, the leader of the future must have a mastery of the technique of religious education or at least of the field of specialization. Up to the present time technical skill has been largely a matter of accident. In the future we must progress to the point where the student will be skillfully trained to master the processes in the field of his major work. No leader can truly be called a professional until he has mastered the technique of his work. This is a necessity.

Such a thorough training naturally cannot be given those who are doing volunteer work. For their purposes the training must be more technical in its emphasis. The foundation of theory will necessarily be lightly touched. Still there ought to be a simple study of principles and their application in the work to be done. There is no purpose in teaching mere routine without its background of theory. For the purposes of elementary training of those older boys and girls who are just beginning to take active leadership, the material must be personal enrichment, along with technical methods and with materials to be used in those methods.

Such a hasty survey of the elements in the training of a future leadership can give only a glimpse of what should be done. It is touched in this discussion simply because many of our young people's leaders are wrestling with this problem. It will take much study and development before we have adequately organized technical or professional schools of religious education. The attempt is being made, however, and in the future we shall see great steps taken in this direction. In the meantime thousands of leaders will be facing the problem of training young people. It is for them that these suggestions have been made.

THIS extract is from *The Church's Program for Young People. By Herbert Carleton Mayer. 387 pp. Price $2.00. The Century Company, New York.* The author of this handbook for workers with young people is a professor in Boston University School of Religious Education. Before taking his present position, he had several years practical and successful experience directing boys. He was one of the first and best graduates of the International Older Boys Camp Conferences, at Lake Geneva, Wis., conducted by the International Sunday School Association, now continued by the International Council of Religious Education, under the direction of Dr. P. R. Hayward. Professor Mayer has produced a book which workers with young people will read with interest and profit. The chapter titles are: The Nature and Development of Young People's Work—The Significance of Young People's Work to the Church—A Study of Young People—Fundamental Principles—The Place of Young People's Work in the Church—Church Organization for Young People—The Class the Basic Unit—Departmental Organization—An Educational Program—The Curriculum for Young People—Available Curriculum Material—The Future of Curriculum Material—Expressional Activity—Adolescent Worship—The Class Program—The Departmental Program—Teaching Young People—Christian Decision—Problems of Administration—Leadership the Crux of the Program—The Jesus Way of Living.

A STUDY IN THE FEARS OF JUNIORS

By Ernest J. Chave

FEARS seem to be due to two things: instinctive tendencies and unhappy experiences. The list of fears is very varied but the fears are divided into the following classes: (1) wild animals, dogs, snakes, insects, etc.; (2) dangerous situations; (3) imaginative fears, especially when alone in the dark; (4) strange people and bad people; (5) disapproval.

The first class of fears would have been by far the largest if the writer had not warned the children, after he had seen the tendency to put these first, not to put down wild animals like lions, tigers and snakes, since they would not likely meet them in any place but in the zoo or at a circus. Nevertheless, from their reading, from pictures, and especially from the terrifying scenes in the movies, they had derived nervous complexes, and in spite of being told not to do so, they still persisted in writing some of these.

The second largest list of fears was that of dangerous situations. Perhaps all fears are registered in the child's nervous system as dangerous situations, but the list here includes things as getting run over, being hit by automobiles, being hit by street cars, being knocked down, or bitten by horses, drowning, lightning, earthquakes, going up in an aeroplane, sickness, guns, electricity, accidents, and fires. Special attention is called to the number who mentioned fires. Fifty-six of the children said they were afraid of fire. On inquiry in one fourth-grade class, fifteen of the children said the fire brigade had been called at some time to their homes. In another fourth-grade class, nine replied similarly. It was not strange for fifty to mention automobiles, for most of them lived on the street and the struggle for existence kept them on their guard continually. With many it became almost instinctive to dodge a moving vehicle, and this fear was not named by many simply because they reacted unconsciously at this age.

The dark seemed to augment fear attitudes. The list of imaginative fears is large, and undoubtedly the fears in the next class, "strange people and bad people," were affected by being associated with night and dark. The child's imagination worked freely when he was alone in the dark, or with only moving shadows and weird noises to relieve his lonesome-

THIS interesting study is quoted from *The Junior. By Ernest J. Chave. 174 pp. Price $1.25. The University of Chicago Press, Chicago.* Dr. Chave, who has recently become assistant professor of religious education at the University of Chicago, in this book has given to religious educators a series of findings in the junior age-group, which will modify organization, teaching, and supervision of the boys and girls of later childhood. Every junior teacher should carefully study this valuable little book.

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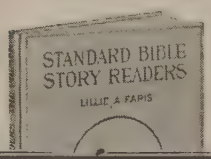

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ness. Most children had been frightened at some time in the dark, and so fear arose easily. Some had been punished by being sent into a dark room, and others had heard stories that had produced a nervous excitement. A few children said they were afraid of giants, ghosts, and dreams, but the majority were rather well past this fanciful stage and did not put such in their first three fears.

Fear of strange or bad people is a condition that merits attention. Nearly one-quarter of the children put burglars, holdup men, and kidnappers in their first three fears; many more expressed the dread of being attacked by such men at night or in the dark. The teaching of parents to beware of certain types is especially reflected in the answers of the girls. They were constantly on their guard against persons who might do them harm.

Disapproval was naturally a thing these children sought to avoid. They were keenly sensitive to approval, and they would respond with distinct satisfaction when their acts were approved. On the contrary, they tried to escape a situation where disapproval was shown. The fear of disapproval, especially when marked by unpleasant accompaniments, made them shrink from disapproving persons. Some children were afraid of their parents and of certain teachers, for they exercised their discipline with the use of force and by punishment. Mistaken attitudes toward God and religion were often the result of fear attitudes stimulated by wrong teaching. But many parents were able to keep the affections of their children and yet control them effectively by expression of firm disapproval when they did wrong. In the disapprovals feared by children it was unquestionably the association that made the fear, for the same disapproval did not affect different children alike. But the nervous state of the child was a strong factor, and each child had to be treated in a particular way.

Lack of physical health added to the fears of children. If they were naturally nervous and timid they were not able to react satisfactorily to a situation that would not trouble a healthy child in the least. In the case of a weak child the primary recoil is fear, and the secondary move is to seek a safe position. For example, an eleven-year-old lad suffering from heart trouble shrank from any game that might involve him in a "rough and tumble," spending most of his time on his bicycle or in reading. He was most responsive to parents and teachers, excellent in his grades, and sensitive to any sign of disapproval.

ship in society. A thorough basis of the underlying principles that govern the actions of mankind will be the substructure of specialized work. Next, there must be a careful study of the principles of religious education as the immediate theory governing the details to be considered. In the past this has been ignored too often, with the result that much so-called religious education is little more than "wild beating of the air." The same mistakes have been made over and over again because the trusted leaders have not understood fundamental principles. In the fourth place, there must be a thorough study of the materials of religious education. This is an absolute necessity to save the program from future shallowness. Finally, the leader of the future must have a mastery of the technique of religious

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The second largest list of fears was that of dangerous situations. Perhaps all fears are registered in the child's nervous system as dangerous situations, but the list here includes things as getting run over, being hit by automobiles, being hit by street cars, being knocked down, or bitten by horses, drowning, lightning, earthquakes, going up in an aeroplane, sickness, guns, electricity, accidents, and fires. Special attention is called to the number who mentioned fires. Fifty-six of the children said they were afraid of fire. On inquiry in one fourth-grade class, fifteen of the children said the fire brigade had been called at some time to their homes. In another fourth-grade class, nine replied similarly. It was not strange for fifty to mention automobiles, for most of them lived on the street and the struggle for existence kept them on their guard continually. With many it became almost instinctive to dodge a moving vehicle, and this fear was not named by many simply because they reacted unconsciously at this age.

The dark seemed to augment fear attitudes. The list of imaginative fears is large, and undoubtedly the fears in the next class, "strange people and bad people," were affected by being associated with night and dark. The child's imagination worked freely when he was alone in the dark, or with only moving shadows and weird noises to relieve his lonesome-

THIS interesting study is quoted from *The Junior. By Ernest J. Chave. 174 pp. Price $1.25. The University of Chicago Press, Chicago.* Dr. Chave, who has recently become assistant professor of religious education at the University of Chicago, in this book has given to religious educators a series of findings in the junior age-group, which will modify organization, teaching, and supervision of the boys and girls of later childhood. Every junior teacher should carefully study this valuable little book.

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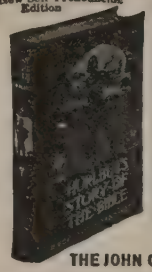

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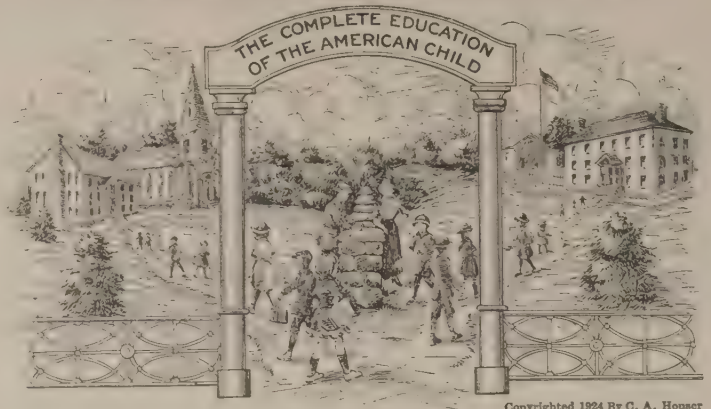

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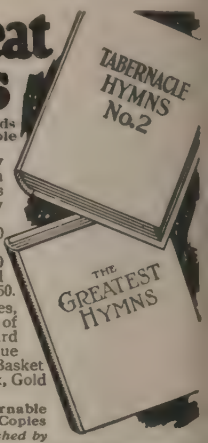

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THE LITTLE VACATION SCHOOL IN THE COUNTRY

By Robert J. McLandress

THE daily vacation Bible school whether large or small has always the same function. Efficiency is not determined by the number of enrollments. It appears some times that the larger the vacation school the less efficient it becomes. Many vacation school teachers have had the same experience as the old woman who lived in the shoe.

If the teacher is interested in the religious development of children and wishes a real joyful teaching experience, let her gather a very small group of children from six to twelve years of age and for five weeks in the summer play with them and talk with them about the Bible. 'A teacher may live with the few but can only talk to the many.

The function of the vacation school is to teach the materials of worship, to give children an opportunity to worship, to apply selected portions of the Bible to the every day life of the children, and to help them live as Christian children together in the activities and discipline of the school.

This purpose was splendidly accomplished by a little vacation school conducted in a country church in Indiana. It was opened as an experiment because some people said that "you can't have a real vacation school without a large number of children." They had to be shown. The experiment was a splendid success.

A consecrated, experienced teacher was engaged to open the school. The total enrollment was thirteen children from six to eleven years of age. The average attendance for the five weeks was eleven plus. The teacher organized her classes like a country school teacher with a similar number in a one-room building. She adopted the Bible lessons for primaries and juniors furnished by her church. She graded her memory work. The hymns to be memorized were sung, however, by all of the children. While she was engaged in helping two or three in a particular task, the others were engaged in study or work.

In the craft hour each child exceedingly enjoyed making some special article to give away to gladden someone's else heart, but the heart of the giver was gladdened the most. At recess time the church yard was filled with laughter.

The teacher got very near the hearts of her children. Their confidences and their unconscious disclosure of their thoughts gave her many opportunities to help individuals which she would not have had with a larger number.

The mother of the eleven-year-old boy enrolled in the school told the writer that her son learned more about the Bible and the Christian religion those five weeks than he had learned in the Sunday school all his previous life.

It was just an ordinary little vacation school but it demonstrated that a good teacher could get as worth while results in a small school as in a more highly organized school with a large number of children.

If a mother has only one child that is no reason why she should neglect him. On the contrary her child is more precious and she gives him more care and attention.

The church with only a few children should not neglect them but rather feel a greater responsibility to provide superior advantages for them.

HOW TO CONDUCT A VACATION CHURCH SCHOOL IN A VILLAGE

By Daisy A. Tomkies

ROCKLAND County, N. Y., has had very successful vacation church schools in six different villages, and will have more in 1926. While each school has a different background and program, the general plans of organization are similar. Average attendance in the schools runs from one hundred to two hundred fifty.

The schools are the result of educational campaigns conducted by the county council of religious education. The important ones to interest are: First, pastors, teachers of children, and young people in the church school who might assist in the work; second, parents of children who should attend; third, those having child welfare at heart, such as members of public school board, members of clubs (of men and women), state charities aid agents, judge of the juvenile court, and others.

For publicity we made use of the press, letters, telephone, posters, etc. We also found the pastors willing to arrange a union service with a special speaker on the subject.

An institute to train workers is very necessary. In a small county, one institute centrally located will serve all the communities. This is held each spring.

Then follows a meeting of representative men and women of the church or churches and other interested organizations of the village. A community board of religious education is organized, and committees on finance, location, faculty, curriculum, supplies, etc., are appointed. An exception to this plan is that of Stony Point, where "The Mothers' Community Circle," which already represents all churches and interests of the village, will "mother" a school this summer.

The general outline of a village project is as follows: *Departmental Organization:* kindergarten, primary, junior. (If intermediate grade is added, an additional teacher is required);

Faculty: paid workers, *director,* who is in charge of the school, and who leads the junior department, and teaches the boys' manual work of same; a *kindergartner,* responsible for the entire program of the department; a *primary teacher,* who teaches everything except the daily music period of the department; a *music teacher* who is responsible for the music of the junior department, and general closing service of the school, for the daily music period of the primary department, and for the girls' handwork period of the junior department.

Throughout the five weeks of the school, various assistants give help on specified days. Some attend daily. Additional volunteers accompany the departments on their weekly afternoon outings.

Child-centered Curriculum: worship, fellowship, recreation, instruction, other expressional activities, such as projects of handwork, dramatization, conduct, gift service, etc.

Text-books: Of the many text-books offered each year, those are selected for each department which best suit the needs of the children concerned. These are used as the basis of the program.

Equipment: Separate rooms, sometimes separate, though near-by churches are used by each department. Materials for manual work are purchased by and solicited from parents.

Cost: Our schools have run in cost from $200 to $500. The average has been $300.

While the external stimulus to activity differs, the same need for directed, purposeful activity exists for city and village child, to the end that his experiences may result in good, both to the individual and to society.

A SUBURBAN OR CITY RESIDENTIAL D. V. B. S.

By S. E. Cobb

ALTHOUGH vacation Bible school methods are very much the same in general outline wherever these schools are conducted, there is a decided difference in problems in various types of groups. Perhaps the most outstanding problem in a suburban or city-residential group is that of attendance, which is easily accounted for as the children come largely from families who are apt to take vacations or frequent trips of varying lengths. These families are also apt to give their children numerous privileges which take their time away from the school.

The matter of attendance should, therefore, form a subject of consideration and education prior to the opening of the schools. When vacation school is first beginning in such a community, parents will be apt to say, "We thought vacation Bible school was meant for children of slum districts. Our children do not need it." This presents another matter for education prior to the opening of the schools and should have a large bearing on the type of curriculum selected.

Still another matter for consideration prior to the opening of the school should be a survey of the community to find out whether it *really* is strictly a residential type; it may be that bordering the district, perhaps even in sections in the heart of it, there are to be found underprivileged and needy children who should be included in a district vacation school.

Attendance

AS HAS been said, the problem of attendance should become a matter of education. It will be found that after successful schools have been operated with such programs as will enable parents to see beneficial results in the lives of their children, vacations will be adjusted so as not to interfere with the school program. Parents will get the dates of the school early in the spring before making summer plans, and it will be found increasingly that they value the school highly enough to make adjustments. With the older children in this particular type of district, the problem of Y. M. C. A., Scout, Camp Fire, and other summer camps will interfere. Given the choice for boys and girls of junior high school age between vacation Bible school and high type Christian summer camp, there is no comparison between the two in favor of camp with its twenty-four hour schedule and opportunity for getting close to God through nature. It is possible to offer boys and girls who wish to take a week or ten days away from the school, to attend such camps, credit on a vacation school diploma. Thus they are privileged perhaps to attend one week in the vacation

Vacation School Helps the Sunday School

THE vacation school has helped superintendents arrange a better program for the Sunday-school hour. It is interesting to note the improvement in many Sunday schools following a successful vacation school. There is more variety, better order, promptness in opening and closing, and more study given to the adaptation of the whole program to the needs of the pupils.—*Quoted from How to Conduct a Church Vacation School. By Albert H. Gage. 194 pp. Price $1.50. The Judson Press, Philadelphia.* Dr. Gage has long been an authority on daily vacation Bible school work. This new edition of his book is almost a new book, for it was rewritten. It is an indispensable manual for any worker in the daily vacation Bible school. The chapter titles in this book are: What is a Church Vacation School?—The Story of the Vacation School Movement—The Need and Value of a Church Vacation School—How to Promote a Church Vacation School—How to Conduct a Vacation School—The Departments—The Kindergarten and the Teacher—Story-Telling and Dramatization—The Bible in Drills, Games, and Hand-work—Music, Closing Exhibit, and Games—Religious and Educational Value of Hand-work—The Larger Outlook of the Vacation School.

Play in the Daily Vacation Bible School

THERE can be much fun and recreation in the vacation school without decreasing the amount of work done in the schoolroom. In fact, the amount of work done in the classroom depends to a great extent upon games, supervised play, and recreational features. When possible, get the assistance of an athletic director or a playground supervisor and let him outline his own program. Sometimes some of the older boys and girls can help direct the games.—*Quoted from The Community Daily Vacation Bible School. By E. C. Knapp. 120 pp. Price $1.00. Fleming H. Revell Company, New York.* The author has put in book form the cream of his long experience in daily vacation Bible school work. These twenty chapter titles indicate the concrete help which this book gives: A Great Movement—Why Call it "Community Daily Vacation Bible School"?—How Organize It—How Finance It—How Advertise It—How Conduct It—The Daily Program—Music and Worship — Story Telling — The Verse Finding—The Surprise Hour—Handwork—Health and Habit Talks—Dramatics and Pageantry — Kindergarten and Primary — Games and Outings — Discipline and Order—Afternoon Sessions—The Final Program—Bibliography.

The Pastor and the Vacation School

IN THE vacation church school the pastor is an absolute necessity. He may not be the actual director, but his general oversight will iron out many difficulties. He should frankly tell his official board and his church people that a church vacation school involves an unusual amount of work, and that consequently the church should not expect from him some of the duties which he ordinarily performs."—*Quoted from The Daily Vacation Bible School Guide, by Homer L. Grice. 296 pp. Price 75 cents. Published by Sunday School Board of the Southern Baptist Convention.* Dr. Grice offers in this very practical manual a wealth of concrete, workable suggestions for all interested in putting on a daily vacation Bible school. It is a real *guide*. Every principal of every daily vacation Bible school in America should have a copy of this book. The chapter titles are: The Daily Vacation Bible School: What It Is—The History of the Daily Vacation Bible School—Needs; Values; Relationships; Excuses—The Promotion of the Daily Vacation Bible School—The Organization of the Daily Vacation Bible School (two chapters)—The Administration of the Daily Vacation Bible School (two chapters)—The Elements of the Daily Program (two chapters).

ıool, go to camp for ten days, return the vacation school and keep their nding.

Curriculum

'HE AVERAGE child in the residen- tial district needs perhaps a little fferent emphasis on certain phases of cation Bible school work than does e child in less privileged districts. ossibly the majority of children may tend Sunday school; in which case the oup is capable of much more advanced ble work than in districts where the ajority are outside the church. It ll be found, however, that there are w residential districts in which all the ildren are regular in their attendance in urch schools. This constitutes a mmon problem for schools, as it is a ognized fact that there should be a fferent Bible curriculum for those who ve sufficient background for more lvanced work. It is perhaps in the ld of habit education that there should the greatest difference between chil- en from a residential district and those om an industrial or tenement section. will not be so necessary to emphasize rsonal hygiene; it will be found possibly at courtesy, cooperation, and con- deration of others, may have to be ressed, strange as it may seem with the ivileged child; and with the parents, lucation to overcome race prejudice. iven the majority attending Sunday hool, the curriculum should consist of ore advanced Bible work, training in adership, and such Christian attitudes courtesy, cooperation, patience, con- deration of others, and the development a spirit of brotherhood through quaintance with groups of children of her races and other walks of life.

Including the Entire District

'T SHOULD be the aim of those conducting a vacation school to resent the privileges of the school qually to every child within the district. will be found upon survey that there e very few so-called residential districts hich do not have the opportunity to clude within the radius of their district roups of less privileged children. Be sure at every group within the district is rep- sented in the school in order that there ay be no criticism of class distinction; nd better still, in order that children of ll types may learn to live together as hristians. One school in what was sup- osed to be a most exclusive residential istrict was found to have the largest ercentage of nationalities and races for s enrollment of any in the entire city, mply because the church opened its oors to every child within the reach of he church, rather than specializing on hose who live to the west of it. There is o place so capable of developing the ele- ents of the Christian social order as in daily vacation Bible school, no matter hat the type of district may be.

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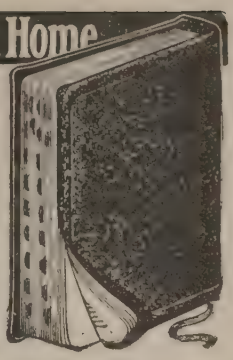

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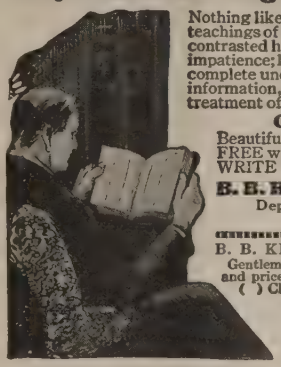

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THE DAILY VACATION BIBLE SCHOOL IN A DOWN TOWN CITY CHURCH

By Margaret Young

HERE we are in a down town church and vacation time approaching. Our children are playing in the streets or roaming at will over the city. Some are being initiated into that "gang" which was famous for many of the depredations throughout this section of the city last winter. Others are doing *nothing*. They are being ejected into that great crowd of people who live off others. And not a few who, led on by the eternal question of life, are experimenting with first one phase and then another.

All of these children are the responsibility of the down town church. True, some of them have never been inside the church door, but they are its responsibility just the same. How are these to be reached? What type of program will appeal to the various nationalities represented? How can our vacation school reach and serve them?

The answer to question number one is advertising. A good sign board in front of the church on which the signs are changed frequently will arouse curiosity. A letter of invitation makes a strong personal appeal to a child. Then reports of the children who have already lined up your work will reach many others.

The next step is to make good your advertising. You promised them an opportunity to make things with their hands, to teach them new songs and good stories. Keep these promises and you will not have room for all your children.

Here at St. Mark's where we are responsible for about 30,000 foreigners, singing makes a strong appeal. In our worship period songs are chosen that are beautiful and worshipful. They must also carry a message children understand. "Marching With the Heroes" and "Stand Up, Stand Up for Jesus" are popular. At the regular music period new songs are taught. Music has a great part in the program of any daily vacation Bible school. One day I heard two little Chinese children who live next door say, "Let's sing St. Mark's." I expected to hear them sing, "There's a Good School, St. Mark's, Help It On," but was surprised to find that to them, "Everybody Ought to Love Jesus," meant "St. Mark's."

Hand work has a great appeal. Find out what the boys want and make it. Skate trucks are in favor with us. A treasure box with lock and key is fine. Girls like to embroider and make something for mother.

Keep your promise about the fun. We are very fortunate at St. Mark's in having a swimming pool. Every Friday as a reward for perfect attendance there is a half hour of splashing and fun. A half hour is given each day for games and supervised recreation. The spirit of fair play and the recognition of the rights of others are impressed.

The big word in the name of your school is *Bible*. Do not have a Bible story told and let it go at that, but make it a period of study and expression. Use pictures and maps or whatever will help to fix the truth that is being taught. Last summer our boys and girls made a relief map of Palestine after studying the life of Christ. The younger children studied "Conquests for God." They had an outline map of the country covered by Abraham in his journey to Canaan. Each Friday the children pasted a small picture at the place mentioned.

The vacation school originated in the desire to serve the children around a mission church. It is just as effective today as it was twenty years ago in reaching and serving them and you must advertise; you must promise them something they want; and you must keep your promise. They will not be indifferent to your teachings.

Pupil Response

CONCERNING the educational response of pupils in the daily vacation church school, these indirect tests may be applied:

(1). Do the pupils come to their classes and the various activities of the school with an attitude of true expectancy? (2). Do the pupils in all the exercises of the school maintain an attitude of interested alertness? (3). Do the pupils respond with a spirit of cooperation? (4). Do the pupils get a true understanding, grasp, and reasonable mastery of fundamental things? (5). Do the pupils realize through the school an expanding consciousness of God?—*Quoted from The Daily Vacation Church School. By John E. Stout and James V. Thompson. 119 pp. Price 75 Cents. The Abingdon Press, New York and Cincinnati.* The authors clearly present valuable information for directors and teachers in the vacation school. The following chapter titles indicate the real worth of the manual, comprehensive, scholarly, practical: Origin and Development of the Vacation School—What Should Vacation Schools Seek to Do?—Preparing the Church and Community for the Vacation School—Setting Up the Organization—Planning the Budget and Securing Financial Support—Providing Housing, Equipment, and Supplies—Choosing the Curriculum—Planning the Daily Program—Conducting the School Session—Relating the School to Home, Church and Community—Standards and Measurements of Success.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

ALL WHO attend the Birmingham Convention are most cordially invited to the World's Association headquarters in the Y. W. C. A., on the western side of Capital Park in sight of the Auditorium. Here the World's Exhibit will be located and Sunday-school work in many countries will be portrayed. As opportunity offers, stereopticon slides will be used showing the splendid progress now being made in non-Christian lands.

Special information will be furnished concerning the Tenth Convention of the World's Association which will be held in Los Angeles, Calif., in July, 1928. Adjustment has been made with the International Council of Religious Education so that a Convention of the International and World's Association is held every two years, i. e., Tokyo, 1920, Kansas City, 1922, Glasgow, 1924, Birmingham, 1926, Los Angeles, 1928.

On Friday, April 16, at 6:30 p. m., the World's Pilgrims Banquet will take place in the Tutwiler Hotel. All who have attended any of the nine conventions of the World's Association are invited to purchase tickets, the cost of which will be $1.50. Then tickets will be sold up to the capacity of the banquet room to all who are interested in the world-wide Sunday-school work. Tickets can be secured either from the

World's Headquarters, 216 Metropolitan Tower, New York, or after the Convention opens, at the Y. W. C. A. in Birmingham. The Executive Committee of the World's Association will hold its Annual Meeting on the same day in the Tutwiler Hotel, beginning with a luncheon at noon.

As at previous International Conventions, a session is assigned to the World's organization, of which the International Council is the North American unit. This time it is the closing session which will be on Sunday evening, April 18. Mr. Arthur M. Harris, Chairman of the World's Executive Committee, will preside and Rev. William C. Poole, Ph. D., D.D., pastor of Christ Church, London, England, will deliver the address. Dr. Poole is President of the World's Sunday School Association having been elected for the quadrennium at Glasgow in 1924. It is interesting to note that Dr. Poole is the successor to Rev. F. B. Meyer, D.D., in the pastorate of Christ Church. Dr. Meyer was President of the World's Association from 1907-1910, beginning at the Rome Convention and concluding his administration at the Washington Convention. Thus two pastors of the one church have been Presidents of the World's Sunday School Association. Dr. Poole made a deputation trip to the United States last year and is coming now especially to speak at Birmingham. He will preach in his pulpit on Easter and leave Southampton in time to be present at the Executive Committee meeting on April 16. On the return itinerary, he will speak in possibly five cities and sail from New York on April 24, which will enable him to return to Christ Church for the first Sunday in May, which is a Sunday of special importance throughout England.

EXCUSED will be the word when the name of W. G. Landes is called at the meeting of the Executive Committee of the World's Sunday School Association in Birmingham on April 16. On that date the General Secretary of the World's Sunday School Association will be in the midst of a three months' itinerary in South Africa, having opened his deputation visit at the Convention of the South African National Sunday School Association on Easter.

Passport Picture of Dr. and Mrs. W. G. Landes

Thomas S. Evans on Staff of the World's Sunday School Association

A COOPERATIVE relationship has existed for some time between the World's Sunday School Association and the International Association of Daily Vacation Bible Schools. Recently Thomas S. Evans, Secretary of the latter organization, was made Director of Daily Vacation Bible Schools for the World's Association. Mr. Evans is in constant correspondence with the field secretaries of the World's Association in the countries where this type of work is being developed.

THE AIM OF THE CHRISTIAN HOME

By Charles Darsie

THAT which makes a family Christian is a common, unifying, Christian aim. When an individual becomes a Christian, he proceeds to unify his life around a central motive. This is the meaning of faith, repentance, and obedience to the gospel. This must happen also in a family that desires to become Christian. Such a home must have a change of heart. It must save its life by losing it. It goes without saying that the members of the household will be members of a church. They will be active members.

It is the most tragic thing in modern church life that half of our homes are losing their children from the circle of the saved. They are unable to transmit their Christian ideals and emotions to the younger generation. It is more important that ideals and emotions be transmitted than formal creed. What shall it profit a home to gain the world and lose its own children?

We are now ready for the statement that a large number of church homes are generous enough to be cultured, but too selfish to be Christian. They are kind to each other, but indifferent to the needs of the world that makes their existence possible. Privacy and comfort have shut out the neighborhood, the nation and the ends of the earth from their lives. They are glad to receive God's gifts, provided they are not required to take an interest in His children.

To keep the harbor of such family life clean from its own selfishness, the tides of the world must ebb and flow through its common emotions. Finally spirit and love can go only part of the way toward family redemption. It eventually requires a universal motive to bring eternal life. The members of a Christian family are not intended to be satisfied with a narrow circle, however perfect that circle may be. They will inevitably break its bounds and transcend its plans. Unless the family circle has made itself a part of God's great world, the members of that circle are very apt to consider themselves outside the Father's love and keeping. To repeat what has been said above, one-half the homes of the church are losing their children from the circle of the saved.

Many homes are saved or lost with the first motive of the marriage which begins them. America is shocked at the extent of its own divorce problem. Remedies proposed range from the prohibition of divorce to stringent restrictions on the right to marry. Only when marriage means the opportunity to express the deepest longings of the soul in expression that will glorify God and bless mankind can two human beings expect to be satisfied with its restrictions.

Manifestly such expression cannot become an incident in a life of pleasure-seeking or wealth accumulation. It must mean the dedication of that which is most personal and most dear. Gifts of money will neither pay our debt to God nor satisfy the desires of our hearts. Money is only life's symbol. Jesus paid scant attention to the gifts of the rich. The only rich man who desired to enroll among the disciples was instructed to divest himself of his riches and consecrate his personality. Homes lose their souls when they lose their ideals.

The Christian home reaches its climax in well-born, equipped and consecrated children. To such children is bequeathed a nobility, transmitted more by faith than by the flesh. That family is noble which leaves the world better for its continuance. Most family lines would not be missed, were they to end. Significant heredity is social and spiritual.

It is one of the most important events of life, much more important than the winning of wars or the election of rulers, when a home unitedly says, in the words of Joshua, "As for me and my house, we will serve Jehovah."

THIS article is quoted from *The Christian Family*, by *Charles Darsie. 112 pp. Price 60 cents. The Bethany Press, St. Louis.* The author has done some clear thinking and here presents readable facts that ought to stir Christian parents to cherish the home ideals that honor Christ. It is a little book with a big and needed message. Chapter titles are: The Importance of the Home—The Home, What is it?—The Influence of a Central Motive—The Aim of a Christian Home—Home Atmosphere—The Recognition of God—The Physical Nature of Human Beings—The Family and Personality—Courtship—The Home and its Social Life.

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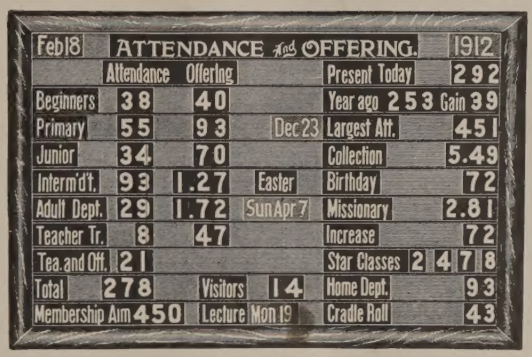

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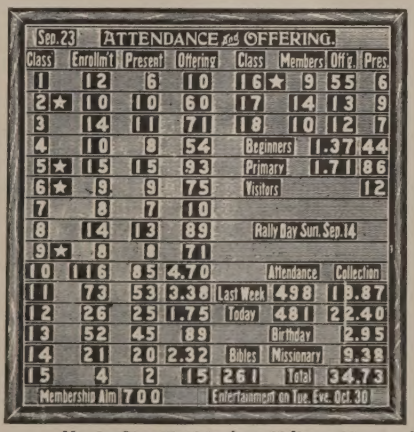
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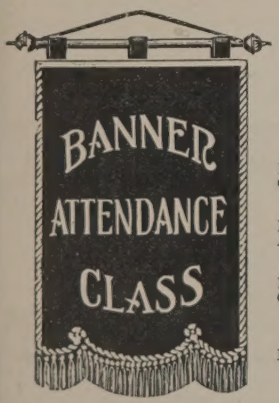

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